

Lesson 1¹

Shaykh Saalih Al-Fawzaan *haafiz*abullaah says at the beginning of the book,

¹ Translator's Introduction: Concerning this book, the great Shaykh `Abdul `Azeez ibn Baaz *rahimahullaah* was asked a question; it was said to him that there are some people who say that the book Al-`Aqeedah At-Tahaawiyyah does not represent the `aqeedah of the *Salaf* and that it contains mistakes and especially the explanation of the book, so is this correct?

So, Shaykh Ibn Baaz *rahimahullaah ta`aala* replied, "No, this is not correct. It does contain mistakes which are few and the explainer has pointed these out; Ibn `Abil-`Izz in his large and famous explanation has pointed out the mistakes in it. The one printed with the checking of Ahmad Shaakir and Shaykh Naasiruddeen al-Albaanee and his explanation, then this book is something *tayyib* - good and *mufeed* – something containing benefit, and it is a Salafee book." Then he goes on to comment on the explainer of the book: Ibn `Abil-`Izz. He said, "And he was one of the students of Ibn Katheer *rahimahullaah* and the mistakes contained in the text of the book are few and they have been pointed out by the explainer." This is quoted from the Shaykh's book: *As-Siyaasatush-Shar`eeyah* page 200.

A brief biography of the author

As for the author of the book, Al-`Aqeedah At-Tahaawiyyah, the original compiler of the book, the writer of this treatise on `aqeedah, he was Aboo Ja`far Ahmad ibn Muhammad ibn Salaamah at-Tahaawee al-Azdee al-Misree, a scholar of Egypt (Misr). The ascription by which he was famous 'at-Tahaawee' is an ascription to a town in Egypt, Tahaa.

He was born in the year 239 after the *hijrah*, and he learned knowledge of *fiqh* from his maternal uncle Ismaa'eel ibn Yahya al-Muzanee who it is said is the foremost student in *fiqh* of Imaam ash-Shaafi`ee. Then later on, he studied *fiqh* under a Hanafi Qaadee in Egypt who was Aboo Ja`far Ahmad ibn Abi Imraan. So having learnt the *fiqh* of Imaam ash-Shaafi`ee then he learnt the *fiqh* of the Hanafi *madhhab*. However, he was not a *muqallid* (blind-follower), blindly sticking to the *madhhab* of Aboo Haneefah.

Indeed, it is mentioned about him that one time he was asked a question and he responded to the question and when he answered then somebody pointed out to him, "this is not the saying of Aboo Haneefah."

So he said, "Is that everything that Aboo Haneefah said that I have to say?"

So the other person replied, "I didn't think except that you were a *muqallid* (blind-follower)."

So he said, "Does anybody blindly follow except a blind partisan (someone blinkered with one blind view)?"

So, he was a famous scholar and a Hanafi but not a blind follower.

He wrote many works and amongst them were works in *hadeeth* such as: *Ma'aanee al-Aathaar* (معاني الآثار), *Mushkil al-Aathaar* (مشكل الآثار), *Ahkaam Al-Qur'aan* (أحكام القرآن) - a book about the rulings of the Qur'aan; and this treatise which came to be known as Al-`Aqeedah At-Tahaawiyyah (العقيدة الطحاوية) and he wrote other books as well.

Concerning Imaam At-Tahaawee, Ibn Katheer said in *Al-Bidaayah wan-Nihaayah*, "He was one of the reliable people, the firm ones and one of the great memorizers who were foremost scholars."

And concerning him, Imaam Adh-Dhahabee said in *Siyar A`laam an-Nubalaa*. that at-Tahaawee was the imaam, the great scholar, the great *haafiz* (preserver and memorizer). He was a *muhaddith* – a scholar of *hadeeth* of Egyptian towns and he was their *fajeeh* (jurist).

He died, *rahimahullaah*, in the year 321.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allaah the Extremely Merciful, the Bestower of His Mercy

All praise is for Allaah the Lord of the whole of creation and may He extoll and send salaam, peace and security upon the trustworthy Prophet, our Prophet Muḥammad and upon his true followers and companions and whoever follows them upon goodness right up until the Day of Recompensing.

To Proceed: These are some brief notes upon the text of Al-'Aqeedah At-Tahaawiyyah. They have been transcribed from the tapes of the lessons which I delivered upon this text in (the city of) Taa'if. I have looked over them and done some corrections upon them and some amendments and then given permission that they be printed and published hoping that benefit can be derived from them. And whoever sees any mistake that has come from me then I hope that he will inform me of that, and that there will be reward for him with Allaah. And I ask Allaah that He should place in this action that which would benefit the Muslims.

وصلّى الله وسلم على نبينا محمد وعلى آله وصحبه

Written by:

(Shaykh) Saalih ibn Fawzaan ibn `Abdullaah Al-Fawzaan

13-06-1421H

قال العلامة حجة الإسلام أبو جعفر الوراق الطحاوي بمصر رحمه الله:

The great scholar *hujjatal-Islaam* (the evidence of Islaam) Aboo Ja'far al-Waraaq (the scribe) at-Tahaawi, said in Egypt, may Allaah have mercy on him:

[1] هذا ذكر بيان عقيدة أهل السنة والجماعة على مذهب فقهاء الملة: أبي حنيفة النعمان بن ثابت الكوفي، وأبي يوسف يعقوب بن إبراهيم الأنصاري، وأبي عبد الله محمد بن الحسن الشيباني رضوان الله عليهم أجمعين، وما يعتقدون من أصول الدين ويدينون به رب العالمين.

[1] This is a mention of an explanation of the *`aqeedah*, (the creed and the belief) of *Ahlus-Sunnah wal-Jamaa'ah* (the people of the Sunnah and the Jamaa'ah), upon the way of the scholars of *Fiqh* (the jurists of this religion): Aboo Haneefah an-Nu'maan ibn Thaabit al-Koofi and Aboo Yoosuf Ya'qoob ibn Ibraaheem al-Ansaari and Aboo `Abdillaah Muḥammad ibn al-Hasan ash-Shaybaani, *ridwaan Allaah `alayhim ajmaa'een* (may Allaah be pleased with them all), and what they held as their creed with regard to the fundamentals of the religion and what they held as their religion in obedience to the Lord of the Creation.

The Explanation – Point [1]

In the Name of Allaah the Most Merciful, the Bestower of His Mercy and all praise is for Allaah the Lord and Nurturer of the whole of creation and may Allaah extoll and send peace and security upon our Prophet Muḥammad and upon his true followers and his companions, all of them.

To Proceed: Then, *`aqeedah* (creed and belief) is the foundation of the religion and it (*`aqeedah*) is what is contained in the testification (*shahaadah*) that none has the right to be worshipped except Allaah and that Muḥammad is the Messenger of Allaah. And it is the first pillar from the pillars of Islaam.² So therefore, it is an obligation to give importance to it (*`aqeedah*) and to give care and attention to it and to acquire knowledge of it and knowledge of whatever will damage it so that the person can be upon clear insight and can be upon a correct creed and belief. Since if the person's religion is established upon a sound, correct foundation then it will be a straight and true religion that he is upon – one that is acceptable to Allaah and if it (his religion) is based upon a shaky or disturbed *`aqeedah* (creed) or if his religion is based upon an *`aqeedah* (creed) which is corrupt then his

² As is shown by the *hadeeth* of Ibn `Umar *radhy>Allaahu anhumaa* who said, “Allaah's Messenger *sallAllaahu `alayhi wa sallam* said, *Islaam is built upon five: the shahaadah (testification) that none had the right to be worshipped except Allaah and that Muḥammad is the Messenger of Allaah, and correct establishment of the prayer, and giving the zakaat, and the hajj, and fasting in Ramaadaan.*” The *hadeeth* is reported by Bukhaaree as no. 8 and reported by Muslim.

religion will not be correct and it will be without a foundation. So, this is why the scholars *rahimahumullaah* used to give importance to the affair of *'aqeedah* and they were not lax about explaining it in their lessons and whenever they had an opportunity. The later person used to transmit it from the one who came before him.

And the Companions *radiyAllahu 'anhum* did not have any doubts about what came in the Qur.aan and what came in the Sunnah of Allaah's Messenger *sallAllahu 'alayhi wa sallam*. So their *'aqeedah* (creed and belief) was based upon the Book of Allaah and the Sunnah of Allaah's Messenger *sallAllahu 'alayhi wa sallam* and they were not afflicted by any doubt in that regard nor any hesitation. So, whatever Allaah said and whatever His Messenger *sallAllahu 'alayhi wa sallam* said, they took it as their creed and belief and they took it as their religion. And they did not need any further book to be written for them after that since this was something fully accepted by them and something that was certain with them; their creed (*'aqeedah*) was the Book and the Sunnah. And then their students proceeded upon that from the *Taabi'een* (the next generation after the Companions) - those who took from them. So, there was no disputing in *'aqeedah* (creed and belief); it was an affair which was fully accepted (undisputed); and their source was the Book and the Sunnah.

But when the sects and the differences arose and appeared, and when people entered into the religion who were such that the creed and *'aqeedah* was not firmly grounded in his heart or those who entered into Islaam whilst still carrying some deviated ideas with them, and when there arose in Islaam people who did not refer back to the Book nor to the Sunnah in *'aqeedah*, rather, they referred back to principles and methodologies which had been established by people of misguidance by themselves. When all of this happened then the *a.immah* (the imaams) of Islaam at this time needed to clarify (make explanation and clarification of) the correct *'aqeedah* (belief and creed) and they needed to carefully record it and write it down and narrate it from the scholars of the Ummah. So therefore, they wrote down the books of creed and belief and they gave attention to that; and this became a reference for those who came after them from the Ummah and it will be so until the establishment of the last Hour.

And this is an example of the Protection of Allaah, the Most High for this religion and Allaah's taking care of this religion – that He provided for it trustworthy carriers to convey it just as it came from Allaah and His Messenger and to repel the false interpretations of the negators and the false declarations of the Creator's being like the creation. So these scholars came and passed on as inheritance this creed (*'aqeedah*), the later ones taking it from the earlier ones.

And from *as-Salaf as-Saali'h* (the pious predecessors) who used to be upon the sound and firm belief and creed (*i'tiqaad*) taken from Allaah's Messenger *sallAllahu 'alayhi wa sallam* and from his Companions and from the *Taabi'een* were the four imaams: Imaam Aboo Haneefah, Imaam Maalik, Imaam ash-Shaafi'ee and Imaam Ahmad and others from the imaams, those who stood and defended the correct *'aqeedah* (belief and creed) and who confirmed it, explained it and taught it to the students.

And the followers of the four imaams (their students who came after them) used to give attention to this creed and belief; they used to study it and caused their students to learn it. And many books were written about it upon the methodology of the Book and the Sunnah and upon what the chosen Messenger, al-Mustafaa *sallAllaahu `alayhi wa sallam* was upon and his companions *radiyAllaahu `anhum* and the *Taabi`een*. So, they refuted the false beliefs and the deviated beliefs, and they clearly explained how they were counterfeit and baseless. And the same was done by the imaams of hadeeth such as: Ishaq ibn Raahawayh and al-Bukhaaree and Muslim and Imaam Ibn Khuzaymah and Imaam Ibn Qutaybah; and from the imaams of *tafseer* (explanation) of the Qur.aan such as Imaam at-Tabaree and Imaam Ibn Katheer and Imaam al-Baghwee and others from the imaams of *tafseer*.

They (all) wrote works in this regard (explaining the correct belief) and they called them *Kutub As-Sunnah* – books of the Sunnah; for example, Kitaab as-Sunnah of Ibn Abee `Aasim and the book as-Sunnah of `Abdullaah ibn Ahmad ibn Hanbal and the book as-Sunnah of Al-Khallaal and the book *ash-Sharee`ah* of Al-Aajuree and other than that.

And from those imaams who wrote mentioning the creed and belief (*`aqeedah*) of the *Salaf* was Aboo Ja`far Ahmad ibn Muhammad ibn Salaamah al-Azdee at-Tahaawee (the author of this book). He was one of the scholars of the third century in Egypt and he was called at-Tahaawee as an ascription to a town in Egypt (the town of Tahaah). So he wrote this brief, beneficial and useful *`aqeedah* (creed).

And there have been explanations written upon it – around seven explanations. However, they are not free from errors since those who wrote them were upon the methodology of later people so their explanations contain matters requiring remarks to be made and they contain contradictions to what the *`aqeedah* of at-Tahaawee himself contains; except for one explanation as far as we know, which is the explanation of al-`Izz ibn Abil-`Izz *rahimahullaah* what is famously known as **Sharh At-Tahaawiyah** (The Explanation of At-Tahaawiyah). He (the explainer al-`Izz ibn Abil-`Izz) was a student of Ibn Katheer in what appears and in this explanation of his he included a number of quotations from the books of Shaykhul-Islam Ibn Taymiyyah and from the books of Ibn Qayyim and from the books of the imaams. And it is a copious explanation (contains a great deal of good) and the scholars rely upon it and give attention to it because of its purity and its correctness of the knowledge contained in it. So, it is a tremendous reference from the reference works of *`aqeedah* (correct belief). And the author (at-Tahaawee), as he himself mentioned, wrote this creed upon the way of the Ahlus-Sunnah in general; and from them was the imaam Aboo Haneefah an-Nu`maan ibn Thaabit al-Koofee who was the eldest of the four imaams and who reached the *Taabi`een* and narrated from them.

And likewise, his two students Aboo Yoosuf and Muhammad ash-Shaybaanee and the imaams of the Hanafee *madhhab*.

So he mentioned their *`aqeedah* (creed) and that it is an agreement with the position of the *Ahlu-Sunnah wal-Jamaa`ah* and this contains a refutation of those people who ascribes themselves as being

Hanafees in the present day or in late days (a short while ago); those who ascribe themselves to being Hanafees but they contradict Aboo Haneefah in `aqeedah. Rather, they proceed upon his *madhhab* in *fiqh* only but they contradict him in `aqeedah (belief). And instead, they take as their creed the creed of the *Ahlul-Kalaam wal-Muntiq* (theological rhetoric and logic). And likewise, there appeared amongst the later Shafi`ees those who contradicted Imaam ash-Shaafi`ee in `aqeedah and only ascribed themselves to him in *fiqh*. And likewise, many of the Maalikees (those who say they are followers of Imaam Maalik), the later ones who are not upon the creed and belief of Imaam Maalik; they just take from the *madhhab* of Maalik in the matter of *fiqh*; as for `aqeedah (creed and belief) then they are people of separate paths and people of the ways of later ages.

So this `aqeedah (creed) contains a refutation of all of them and their like – those who ascribe themselves to the imaams. Those who take as their *madhhab* the way of the four imaams but who contradict them in `aqeedah (creed and belief) like the Ashaa`irah who likewise ascribe themselves to Imaam Hasan al-Ash`aree in his first position but they abandoned what he himself later affirmed and became settled upon with regard to the position of the people of the Sunnah and the Jamaa`ah. So, their ascription is not correct; since if they were truly upon the way of the imaams they would be upon their `aqeedah (creed and belief).

❧ End of explanation of point [1]³ ❧



³ Translator's Side Point: Shaykh Muhammad Ibn Maani` *rahimahullaah* who is a great scholar who died in the year 1385H, made a note on this same point where At-Tahaawee said, "This is a mention of an explanation of the `aqeedah, of *Ahlul-Sunnah wal-Jamaa`ah*, upon the way of the scholars of *fiqh* of this religion: Aboo Haneefah an-Nu`maan ibn Thaabit al-Koofi, Aboo Yoosuf Ya`qoob ibn Ibraaheem al-Ansaari and Aboo `Abdillaah Muhammad ibn al-Hasan ash-Shaybaani, *ridwaan Allaah `alayhim ajmaa`een*."

Shaykh Muhammad Ibn Maani` *rahimahullaah* said, "the saying here of At-Tahaawee, 'this is a creed upon the position of the scholars of *fiqh* of the religion,' you should know that what the author *rahimahullaah* mentioned in this treatise is not specific to those imaams who he mentioned alone because *Ahlul-Sunnah wal-Jamaa`ah*, all of them, from the first of them to the later ones of them, their `aqeedah (creed and belief) was one and the same because they all adhered to the Book and the Sunnah. And whoever contradicts them in their belief, their creed, their `aqeedah, he becomes a *mubtadi`* (innovator), one who is astray. And he is not excused for making *ijtihad* (personal striving/deduction) since the excuse in that regard can only apply in the details of the rulings and not in the fundamentals of the religion. So in the creed and beliefs of the religion there is not multiple *madhbaahib* (schools of thought) in that regard. Rather, there is just what is correct - which is the position of *Ahlul-Sunnah wal-Jamaa`ah*; and everything else besides it is false and futile; so be aware."

At-Ta'leeqaat Al-Mukhtasarah 'alaa Matn Al-'Aqeedah At-Tahaawiyah

By Shaykh Saalih ibn Fawzaan al-Fawzaan *haafizahullaah*

Pages 5, 23-28

Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, in 2004

Transcribed by Sideeqa Ali

Points discussed by Shaykh Saalih al-Fawzaan *haafizahullaah* in this excerpt include:

- 'Aqeedah is the foundation of the religion.
- It is obligatory to give care and attention to acquiring knowledge of the correct 'aqeedah.
- The 'aqeedah of the Companions *radiyAllaahu 'anhum* was based upon the Book and the Sunnah and was fully accepted by them.
- When sects and differing arose, the imaams at the time clarified and documented the correct 'aqeedah so it would be a reference for those who came after.
- The imaams of the four *madh'haabib* defended and taught the correct 'aqeedah; as did the imaams of *hadeeth* and *tafseer*.
- Imaam at-Tahaawee was amongst those who wrote about the correct 'aqeedah.
- From the later followers of the imaams of the four *madh'haabib* are those who adhere only to the *fiqh* of the imaams but contradict their 'aqeedah.
- This 'aqeedah contains a refutation of those people and their likes.

Lesson 2

[2] نقول في توحيد الله معتقدين بتوفيق الله: إن الله واحد لا شريك له.

[2] We say with regard to the *tawḥeed* of Allaah, holding as our creed and belief, due to the *tawfeeq* (guidance, correctness) granted by Allaah, that: Allaah is One, having no partner.

The Explanation – Point [2]

His saying, “**We say**” meaning: we hold as our *`aqeedah* (creed and belief), with regard to the *tawḥeed* of Allaah the Mighty and Majestic.

And ***tawḥeed*** in the language is a noun from the verb وَحَّدَ (*wahhada*); to mean: making something one or to unify it.

And in the Islaamic legislation *tawḥeed* means: singling out Allaah the Perfect and Most High with worship (*ibaadah*) and avoiding the worship of everything else besides Him.

And its categories are three as is discovered from a study of the Book of Allaah and the Sunnah of His Messenger *sallAllahu `alayhi wa sallam*. And this is what the position of the *Abus-Sunnah wal-Jama`ah* is settled upon. So whoever increases a fourth category or a fifty category then this is an addition which he himself has introduced since the imaams have categorized *tawḥeed* into three categories taking that from the Book and the Sunnah.

So all the *aayaat* of the Qur.aan and the *aḥadeeth* with regard to *`aqeedah* they do not exit from these three categories.

Firstly: *Tawḥeed ar-Ruboobiyyah* (*Tawḥeed* of Lordship) - which is the unity of Allaah the Most High and singling Him out with regards to His actions such as creating, providing sustenance/provision, giving life, giving death and controlling the creation. So, there is no Rabb (Lord) besides Him, He the Perfect and Most High, the Lord and Nurturer of the whole creation.

The second category: *Tawḥeed al-Uloobiyyah* or *Tawḥeed al-Ibaadah* (*Tawḥeed* of worship) - since the term ‘*al-uloobiyyah*’ means to worship Allaah the Mighty and Majestic upon love of Him and fear of Him and having hope in Him and obeying His commands and avoiding what He has forbidden. So it is to single out Allaah the Most High with the actions of the servants – those things He has legislated for them.

The third category: *Tawḥeed al-Asmaa. was-Sifaat* (*Tawḥeed* of Allaah’s Names and Attributes) – is to affirm everything which Allaah has affirmed for Himself and everything which His Messenger *sallAllahu `alayhi wa sallam* affirmed for Him with regard to names and attributes, and to declare Him free from everything which He declared Himself to be free of and which His Messenger *sallAllahu `alayhi wa sallam* declared Him to be free of, with regard to faults and deficiencies.

So, every *aayah* which speaks about the actions of Allaah then that is regard to *Tawheed ar-Ruboobiyyah* (*Tawheed* of Lordship). And all the *aayaat* which speak about worship, and contain a command for it, and which call to it, then that is *Tawheed al-Uloobiyyah* (*Tawheed* of worship).

And all the *aayaat* which speak about the Names and Attributes of Allaah the Mighty and Majestic then that is *Tawheed* of Allaah's Names and Attributes.

And as for these three categories, then what is desired from them is *Tawheed al-Uloobiyyah* (*Tawheed* of worship) since that is what the Messengers called to and that is what the Books came down with and that is what *jibaad* in Allaah's cause was established for – so that Allaah alone should be worshipped and the worship of everything else besides Him should be abandoned.

And as for *Tawheed ar-Ruboobiyyah* (*Tawheed* of Lordship - and from it comes *Tawheed* of Allaah's Names and Attributes), then this was not denied by anyone from the creation. And Allaah the Perfect and Most High has mentioned this in many *aayaat*. He mentioned that the *kuffaar* (unbelievers) agreed that Allaah is the Creator and the Provider – the One who gives life and gives death, the One who is in control of the affairs; they did not disagree about that. So this type of *tawheed* (*Tawheed* of Lordship), if a person restricts himself to it alone, then that will not enter him into Islaam since the Prophet *sallAllahu `alayhi wa sallam* fought against the people whilst they affirmed *tawheed* of Allaah's Lordship; and he declared their blood and their wealth to be lawful.

And if *tawheed* of Allaah's Lordship was sufficient then the Messenger, *`alahis-salaat was-salaam*, would not have fought against them. Indeed, there would have been no need to send the Messengers. So this shows that what is required and what is desired is *Tawheed al-Uloobiyyah* (*tawheed* of worship). And as for *tawheed* of Lordship, then that is just an evidence for it and a sign for it. And therefore, when Allaah commanded that He alone should be worshipped, He mentions the fact that He created the heavens and the earth, and that He establishes the affairs of His creation. He mentioned this as a proof for *tawheed* of worship and a binding argument upon the unbelievers and the *mushriks* – those who already acknowledged His Lordship but denied His sole right to worship. And when the Prophet *sallAllahu `alayhi wa sallam* said to them (his people), **“Say: none has the right to be worshipped except Allaah,”** his people responded:

﴿ أَجْعَلُ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَبٌ ﴾

**Has he made all the objects of worship as a single one to be worshipped;
indeed this is something very strange.**

(Soorah Saad (38), *aayah* 5)

And He the Perfect and Most High said,

﴿ وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ
الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴾

And when Allaah Alone is mentioned, then the hearts of those who do not truly believe in the Hereafter are filled with aversion and when those (whom they worship) besides Him are mentioned, then they rejoice!

(Sooratuz-Zumar (39), *ayah* 45)

And He the Most High said,

﴿ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ۖ وَيَقُولُونَ إِنَّا لَتَارِكُوا آلِهَتِنَا
لِشَاعِرٍ مَجْنُونٍ ﴾

What they used to do when it was said to them: “*Laa ilaaha illallaah* (none has the right to be worshipped except Allaah),” they became haughty and proud and they said: “Are we to abandon the worship of our gods for a crazy poet?”

(Sooratus-Saafaat (37), *ayaat* 35-36)

So they did not want *Tawheed al-Uloohiyyah* (*Tawheed* of worship) rather they wanted to have multiple objects of worship and that everyone could worship whatever he wanted.

So this must be known, since all the followers of the misguided sects of present times and old times, they concentrate solely upon *Tawheed ar-Ruboobiyyah* (*Tawheed* of Lordship). And in their view (i.e. the deviant sects), if a person acknowledges that Allaah is the Creator and the Provider, then they say about him: “he is a Muslim”. And they write their creed upon that basis; so all the creeds written by the people of theological rhetoric (*kalaam*), they do not exceed verification of *Tawheed* of Lordship and giving evidences for that.

But this is not enough. There must be *tawheed* of worship (*al-uloohiyyah*). Allaah the Most High said,

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾

And We sent a messenger to every nation (commanding): "Worship Allaah (Alone), and avoid all the false objects of worship."

(Sooratun-Nahl (16), *ayah* 36)

Meaning: commanding the people with the worship of Allaah which is *Tawheed al-Uloobiyyah* (*Tawheed* of worship).

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

And We did not send any messenger before you except that We revealed to him that none has the right to be worshipped except I (Allaah), so therefore worship Me (Alone)."

(Sooratul-Anbiyaa. (21), *aayah* 25)

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

And worship Allaah and do not associate anything in worship along with Him.

(Sooratu-Nisaa. (4), *aayah* 36)

So all of the *aayaat* command *Tawheed al-Uloobiyyah* (*Tawheed* of worship) and they invite to it. And all of the Messengers called to *Tawheed al-Uloobiyyah* (*Tawheed* of worship) and they commanded their nations with it and they forbade them from *shirk*. So, that is what is desired; that is the goal and that is what is intended from *tawheed*. And as for *tawheed* of Allaah's Names and Attributes, then this was only denied by the innovators (*mubtadi'ah*) from the *Jahmiyyah* and the *Mu'tazilah* and the *Ashaa'irah* (*Ash'arees*) even though they each did so in varying degrees.

And his saying, "We say" meaning: We – the *Ahlus-Sunnah wal-Jamaa'ah* (the people of the Sunnah and the Jamaa'ah); we say, "with regard to the *tawheed* of Allaah, holding as our 'aqeedah (creed) due to Allaah's *Tawfeeq* (granting correctness): Allaah is One, having no partner."

The term 'aqeedah' (creed) and the term 'tawheed' have a single meaning. So, whether it is called 'aqeedah (creed) or whether it is called *tawheed* or whether it is called *eemaan* (true faith), then the meaning is one, even though the names differ.

And his saying, "because of Allaah's *Tawfeeq* (granting correctness)," (is because) this is submission to Allaah, the Mighty and Majestic, humbling oneself before Allaah, and freeing oneself from claiming the strength to bring about change or from power for oneself. So a person should not praise himself, rather instead he says, "by the *Tawfeeq* of Allaah (by the success granted by Allaah), by the Will of Allaah, by Allaah's bringing about change." This is the manner of the scholars *rahimahumullaah*.

"Allaah is One, having no partner." This is *tawheed* – that Allaah is One in His Lordship, One in His worship and One in His Names and His Attributes.

End of explanation of point [2] ¹

¹ Translator's Side Point: Shaykh Al-Albaanee *rahimahullaah* says regarding the last phrase "having no partner" - denial of any partner for Allaah the Most High will not be complete except by negating/denying three types of *shirk*.

Firstly: By denying *shirk* in Allaah's Lordship; which is to believe that there is another creator along with Allaah, He the Perfect and Most High, as is the belief of the Magians – those who say that evil has a creator besides Allaah the Perfect. And this type of *shirk* is something very rare in this Ummah and all praise is for Allaah, even though the saying of the *Mu'tazilah* is very close to it – their saying that evil is the creation of the person; and this fact is indicated by the saying of the Prophet *sallAllahu `alayhi wa sallam*,

القدرية مجوس هذه الأمة

"The *Qadariyyah* are the Magians of this Ummah..." the *hadeeth*.

Secondly: It is *shirk* with regard to worship; which is, that a person worships someone along with Allaah – someone from the prophets or the righteous such as calling upon them for relief and calling upon them at times of hardship and so on. And this, regretfully, is present a great deal in this Ummah. And the major part of responsibility for it is borne by those *shaykhs* who support this type of *shirk* by giving it the name of *tawassul* (drawing closer to Allaah) calling it by other than its name!

Thirdly: *Shirk* with regard to Allaah's Attributes; which is, that a person describes someone from the creation of Allaah the Most High, with some of the attributes which are particular to Allaah the Mighty and Majestic. Such as, claiming that people have knowledge of the hidden and unseen for example; and this type is widespread amongst many of the *Soofees* and those who are influenced by them. For example, those who praise the Prophet *sallAllahu `alayhi wa sallam* with exaggerated praise like the one who said about him in a line of poetry: "From your generosity came about the whole world and whatever it contains and from your knowledge is the knowledge of the Preserved Tablet and the knowledge of everything the Pen has written."

So from this has come the misguidance of those *dajjaals* – those who claim that they see the Messenger *sallAllahu `alayhi wa sallam* today whilst they are awake and that they ask him about things which are hidden – things about the secrets of the souls of people they associate with. Whereas, the Messenger *sallAllahu `alayhi wa sallam* did not know such things even when he was alive; rather, he was told to say:

﴿وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَأَسْتَكْبَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ﴾

If I knew the hidden and unseen then I could have increased greatly in good and harm would not have touched me.

(Sooratul-A`raaf (7), *ayah* 188)

So how could he know that after his death and after he passed on to the highest company of angels?!

So these three types of *shirk*, whoever negates/denies them from Allaah in his *tawheed* of Him and he singles out Allaah in His Self and His worship and His Attributes, then that person is the *muwahhid* (the person of *tawheed*) who is covered by the virtues particular to the people of *tawheed*. And whoever commits something from that *shirk* then to him is directed the like of the saying of Allaah the Most High,

﴿لَئِنْ أَشْرَكَتَ لَيَحْطَبَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

If you commit shirk then (all of) your deeds will be rendered null and void and you will from the losers.

(Sooratuz-Zumar (39), *ayah* 65)



At-Ta'leeqaat Al-Mukhtasarah 'alaa Matn Al-'Aqeedah At-Tahaawiyah

By Shaykh Saalih ibn Fawzaan al-Fawzaan *hafizahullaah*

Pages 28-32

Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, in 2004

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- Definition of *tawheed* in the language and legislation.
- Categories of tawheed are three: *ar-Ruboobiyyah*, *al-Uloobiyyah* and *al-Asmaa. was-Sifaat*; and the definition of each.
- What is required and the main goal is *tawheed* of worship.
- Denying any partner of Allaah will not be complete except by denying three types of *shirk* – *shirk* in Lordship, *shirk* in Names and Attributes and *shirk* in worship.

So preserve this point because it is the most important thing in *'aqeedah*. So, there is no surprise in the fact that the author began with it. And whoever wishes to see further details then let him refer back to the explanation of this book and the books of the Shuyookhul-Islaam Ibn Taymiyyah and Ibnul-Qayyim and Ibn 'Abdil -Wahhaab and others, and those who followed upon their way. [Source: Shaykh Al-Albaanee's *العقيدة الطحاوية – شرح وتعليق* – explanation of point 2]

Lesson 3

[3] ولا شيء مثله.

[3] And there is nothing like Him.

The Explanation – Point [3]

This is taken from the saying of Allaah, the Most High,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

There is nothing like Him (Allaah)

(Sooratush-Shooraa (42), *ayah* 11)

And also, the saying of Allaah, the Most High,

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

And there is none equal or comparable to Him (Allaah)

(Sooratul-Ikhlaas (112), *ayah* 4)

And His saying, the Most High,

﴿فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا﴾

So do not set up any rivals for Allaah

(Sooratul-Baqarah (2), *ayah* 22)

Meaning: those who are alike or similar to Him.

And His saying, He the Most High,

﴿ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴾

Do you know of any namesake for Him (Allaah)?¹

(Soorah Maryam (19), *aayah* 65)

Meaning: anyone like Him – one who can share His Name, He the Perfect and Most High. So *at-tamtheel* (التمثيل - there being anyone like Him) and *at-tashbeeh* (التشبيه - there being anyone resembling Him), both of these² are negated for Allaah, the Mighty and Majestic.

So, no one from His creation resembles Him. So this is what is obligatory – that we affirm whatever Allaah has affirmed for Himself and we hold that as our creed. However, we do not hold that He resembles anyone from His creation nor do we hold that He is like his creation, He, the Perfect and Most High. So this contains a refutation of the *mushabbihah* - who believe that Allaah is like His creation and (they) do not differentiate between the Creator and the creation; and this is a false and futile position.

And opposite to this position, is the position of the *mu'attilah* (المعطلة - those who negate/deny Allaah's attributes) – those who go beyond limits in declaring Allaah free to such an extent that they deny for Allaah that which He has affirmed for Himself with regards to Names and Attributes. Doing so, as they claim, to flee away from declaring Him to be like His creation.

So, both of these two groups go beyond the limits. The *mu'attilah* (those who deny His attributes) go beyond limits in *tanzeeh* (تنزيه - declaring Him free) and denying any likeness. Whereas, the *mushabbihah* (المشبّهة - those who declare Allaah's Attributes to be like those of the creation) go beyond the limit in affirmation. Whereas, the *Ahlus-Sunnah wal-Jamaa'ah* take the moderate and middle position. So, they affirm for Allaah whatever He affirms for Himself in accordance with what befits His Majesty, without *tashbeeh* (declaring His attributes to be like the attributes of the creation) and without *ta'teel* (تعطيل - denying His attributes), doing so in accordance with the saying of Allaah, the Most High,

¹ Translator's side point: Shaykh `Abdur-Rahmaan ibn Naasir As-Sa'dee *rahimahullaah* said in the *tafseer* of this *aayah* that the *aayah* is in the form of a question and what is meant is a denial i.e. there is no namesake for Allaah.

² Translator's side point: Shaykh Yahyaa al-Hajoori *hafizabullaah* mentioned that *at-tamtheel* means declaring that there is anyone totally like Allaah and *at-tashbeeh* means declaring that there is someone who resembles Allaah meaning, in some aspects.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

There is nothing like Him, and He is the All-Hearing, the All-Seeing.

(Sooratush-Shooraa (42), *ayah* 11)

So His saying, “**There is nothing like Him**” negates and denies any *tashbeeh* (resemblance with the creation) and His saying, “**And He (Allaah) is the All-Hearing, the All-Seeing**” is a negation of *ta`teel* (denying His attributes). So this is the position which the people of the *Sunnah* and the *Jamaa`ah* proceed upon.

So therefore, it is said,

الْمُعْطَلُ يَعْبُدُ عَدَمًا، وَالْمُشَبَّهُ يَعْبُدُ صَنَمًا، وَالْمُوحِدُ يَعْبُدُ إِلَهًا وَاحِدًا فَرْدًا صَمَدًا

The *mu`attil* (one who negates Allaah’s attributes) worships something which does not exist;

And the *mushabbih* (one who declares Allaah’s attributes to be like those of the creation) worships an idol;

And the *muwahhid* (person upon true *tawheed*) worships the sole One who deserves worship, the One who is Single, the Independent Lord and Master.

❧ End of explanation of point [3]³ ❧

³ Translator’s Side Point: Shaykh Al-Albaanee *rahimahullaah* says regarding this point: “**And there is nothing like Him**”: This is one of the fundamentals from the fundamental principles of *tawheed*; which is, that with regard to Allaah the Most High: **there is nothing like Him** – neither in His Self, His Attributes and His Actions. However, the innovators and the people of *ta`weel* (تأويل - those who twist Allaah’s Attributes) take it as a principle by which they deny many of Allaah’s Attributes, He, the Exalted and Most High. So whenever their hearts are too constricted to believe in one of His Attributes, He, the Mighty and Majestic, then they perform *ta`weel* (twist that Attribute) and try and destroy it and deny it. So they deny an Attribute and they use as an evidence for what they are doing His saying,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

There is nothing like Him ...

Pretending to be ignorant of the end of the *ayah*:

﴿وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

[4] وَلَا شَيْءٌ يَعْزِزُهُ.

[4] And there is nothing which causes Him (Allaah) to be incapable.

The Explanation – Point [4]

This is an affirmation of the perfection of His Power and Ability. Allaah the Most High said,

﴿وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

And He (Allaah) has full power over everything(Sooratul-Maa'idah (5), *ayah* 120)

And He the Most High said,

﴿وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْنَدِرًا﴾

And Allaah was and is fully capable of everything**... and He is the All-Hearing, the All-Seeing.**(Sooratush-Shooraa (42), *ayah* 11)

So, this *ayah* gathers between declaring Him free, along with affirming His Attributes. So whoever wishes to be safe and sound in his creed then he should declare Allaah, the Most High, to be free from any resemblance to the creation, without explaining His Attributes away, and without denying His Attributes. Rather, he should affirm for Allaah the Mighty and Majestic, with regard to Attributes, everything which He has affirmed for Himself in His Book or in a *hadeeth* of His Prophet, without declaring that the Creator resembles the creation. This is the position of the *Salaf*; and the author *rahimahullaah*, was upon it following on from Abu Haneefah and the rest of *imaams*. [Source: Shaykh Al-Albaanee's شرح وتعليق – العقيدة الطحاوية – explanation of point 3]

Further side point: Shaykh Yahyaa al-Hajoori *hafizahullaah* made the point: *At-tashbeeh* (declaring that there is a resemblance between the Creator in His Attributes and the creation in their attributes) is of two categories:

Firstly: *Tashbeeh* of the creation with the Creator (declaring something from the creation to be like the Creator), like the actions of the Christians who declared resemblance between 'Eesaa *'alayhis-salaam* and Allaah.

Secondly: Declaring that the Attributes of the Creator to be like attributes of the creation; and this is a practice of the *mushabbihah*. One of the first of these people was called Daawood al-Jawaaribee who stated that he affirmed for Allaah all His Attributes and he affirmed that Allaah's Attributes are just like those of human beings. He said that he affirmed for Allaah all human attributes except for one or two – except the beard and the private parts. This is the saying of the *mushabbihah*. Regarding this person Daawood al-Jawaaribee, the scholars of his time (the time of the Taabi'een) such as Ibn Mahiyyah, gave a judgment that he should be executed. However, he died before he was executed.

(Sooratul-Kahf (18), *ayah* 45)

And He the Most High said,

﴿إِنَّهُ كَانَ عَلِيمًا قَدِيرًا﴾

He (Allaah) always was and is All-Knowing, All-Powerful

(Soorah Faatir (35), *ayah* 44)

And الْقَدِير (Al-Qadeer) means: the One who is extremely powerful. So His Power, He the Perfect and Most High, is such that there is nothing that can cause Him to be unable. Whenever He wants something He just says to it, “**Be**” and it is.

So this contains affirmation of the *qudrah* (قدرة - power and ability) of Allaah, the Mighty and Majestic, and it contains affirmation that His Power includes and covers everything.

As for the term that some authors use (about Allaah):

﴿إِنَّهُ عَلَىٰ مَا يَشَاءُ قَدِيرٌ﴾

“Allaah has full power over whatever he wants,” this wording is an error because Allaah did not restrict His Power to His Will. Rather, He said (about Himself),

﴿عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

“(Allaah) has full Power over everything.” So therefore you should say that which Allaah the Perfect and Most High said about Himself. This (a similar statement) only occurs in the saying of Allaah, the Most High,

﴿وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ﴾

And He (Allaah) has full Power to gather them (the people) together when He Wishes

(Sooratush-Shooraa (42), *ayah* 29)

Because, the gathering of the creation has a certain time in the future and He is fully able to gather them at that time, meaning, the inhabitants of the heavens and the earth.

He, the Most High said,

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَتْ فِيهِمَا مِنْ دَابَّةٍ
وَهُوَ عَلَى جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ

And from His Signs is the creation of the heavens and the earth, and whatever creatures He has created and spread within them. And He (Allaah) has full Power to gather them together when He Wishes.

(Sooratush-Shooraa (42), *aaayah* 29)

❧ End of explanation of point [4]⁴ ❧

⁴ Translator's side point: Shaykh Yahyaa al-Hajoori hafizahullaah said about this point: **"And there is nothing which causes Allaah to be incapable"**: This is a denial but what is meant by it is not a mere denial because denial on its own is not from the belief of the *Ahlu-Sunnah*; rather, it is the position of the innovators.

The Shaykh said (as did Ibn Taymiyyah before him): As for the people of the Sunnah then their way is the way of the Qur.aan which gives a general denial of certain things for Allaah and gives a detailed affirmation of Attributes for Him. And whenever there is a denial then the denial is there to affirm something which is its perfect opposite. So this denial is there because of affirmation of its perfect opposite i.e. nothing renders Him incapable because of the perfection of His Power and Ability.

Further side point: In his explanation, Ibn Abil-'Izz said regarding *tashbeeh*: Affirming attributes for Allaah when the creation have the like of those attributes, for example, affirming that Allaah is the All-Knowing when we affirm that the creation has knowledge and affirming that Allaah has Sight when the creation has sight and affirming that Allaah has a Hand when the creation has hands. This fact is what leads the *mu'attilah* into denying certain attributes because they say that if you affirm for Allaah a Hand then you are declaring Him like the creation and if we affirm for Allaah a Face then amongst the creation we have faces, so if we affirm a Face for Allaah then we will be making Him like the creation. So therefore they deny any Hand for Allaah and deny any Face for Allaah and so on with other attributes as well. They say that in that way they will stay clear of making the Creator like the creation.



At-Ta'leeqaat Al-Mukhtasarah 'alaa Matn Al-'Aqeedah At-Tahaawiyah

By Shaykh Saalih ibn Fawzaan al-Fawzaan *hafizahullaah*

Pages 32 – 34 (Points 3, 4)

Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, in 2004

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- There is nothing like or similar to Allaah
- Negation of *at-tamtheel* (there being anyone like Him) and *at-tashbeeh* (there being anyone resembling Him) for Allaah
- Refutation of the *mushabbihah* (who say Allaah's Attributes are like those of the creations') and the *mu'attilah* (those who negate/deny Allaah's attributes)
- *Ahlus-Sunnah wal-Jamaa'ah* take the moderate and middle position regarding Allaah's Attributes – without *tashbeeh* or *ta'teel*
- Perfection of Allaah's Power and Ability over everything
- Denial of a thing for Allaah is affirmation of something which is its perfect opposite

Lesson 4

[5] وَلَا إِلَهَ غَيْرُهُ.

[5] And none besides Him (Allaah) has the right to be worshipped.

The Explanation – Point [5]

This is *Tawḥeed al-Uloohiyyah* (*Tawḥeed* of Worship). The phrase '*Laa ilaaha*' means: **none has the right to be worshipped in truth besides Him.**¹

As for if you were to say (that it means), “nothing is worshipped except Him (Allaah)” or “there is nothing worshipped other than Him (Allaah);” then this is *baatil* (false and futile) because there are many things which are worshipped beside Allaah, the Mighty and Majestic. So if you say, “there is nothing worshipped besides Allaah” then you have made every object which is worshipped to be Allaah. And this is the position of the people of *wahdatul-wujood* (وحدة الوجود - unity of existence: the people who say that Creator and the creation are one and the same thing). So the person who says this, if he actually believes that then he is from the people of *wahdatul-wujood* (unity of existence). As for if he doesn't actually believe that, but he only says it, blindly following other people, or he just heard it from someone, then this is an error and it must be corrected. And some people say this as an opening supplication in the prayer; so one of them says, “Nothing is worshipped besides You,” whereas the reality is that Allaah is truly and rightfully worshipped, whereas everything as beside Him is worshipped falsely and without right. He, the Most High said,

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَبَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ وَأَبَّ اللَّهَ
هُوَ الْعَلِيُّ الْكَبِيرُ

That is because Allaah – He is the One Who is worshipped in Truth and whatever they call upon besides Him, is *baatil* (false and futile). And Allaah, He is the Most High, the Most Great.

(Sooratul-Hajj (22), *ayah* 62)

❧ End of explanation of point [5]² ❧

لَا مَعْبُودَ سِوَهُ ۥ غَيْرُهُ¹

[6] قديم بلا ابتداء، دائم بلا انتهاء.

[6] He is the Ancient One without any beginning, the One who Persists without any ending.

The Explanation – Point [6]

As is indicated by saying of Allaah, the Most High,

﴿هُوَ الْأَوَّلُ وَالْآخِرُ﴾

He (Allaah) is the First and the Last

(Sooratul-Hadeed (57), *ayah* 3)

And his saying *`alayhi-salaatu was-salaam*,

أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ

“You are the First One and there was nothing before You, and You are the Last One and there is nothing after You.”³

However, the word *qadeem* (قديم – the ancient one) is not applied to Allaah, the Mighty and Majestic, except in the sense of informing about Him. As for calling Him with that name, then there is not from His Names “*al-qadeem*” (the ancient one). Rather, from His Names is: “*Al-Anwal*” (الأول - The First); and the term *Al-Anwal* (The First) is not the same as saying *al-qadeem* (the ancient one) because the term *al-qadeem* (the ancient one) may have someone before Him. As for the term “*Al-Anwal*” (The First) then there is nothing before him (one who is first). As the Prophet *sallAllahu `alayhi wa sallam* said,

أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ

“You are the First One and there was nothing before You.”

² Translator’s side point: Shaykh Yahyaa al-Hajooree hafizahullaah mentioned: the *shahaadah* contains negation and denial, and it also contains affirmation. It contains a denial and negation of worship for everything besides Allaah and it contains affirmation of worship for Allaah alone; and these are the two pillars of the *shahaadah*.

³ Reported by Muslim in the Book of *Dhikr* and *Du`aa*. and *Tawbah* and *Istighfaar*. It is a *hadeeth* of Aboo Hurayrah *radhyAllahu `anhu* that the Prophet *sallAllahu `alayhi wa sallam* would recite this *du`aa*. when he would go to bed (as part of a longer supplication).

However, the author *rahimahullaah*, made a precaution here and he said, “**The Ancient One without any beginning**,” and if he had just said “**The Ancient One**” and remained silent then that would not be correct in meaning.

❧ End of explanation of point [6]⁴ ❧

⁴ Translator’s side point: Shaykh `Abdul-`Azeez Ibn Baaz *rahimahullaah* says about this same point, “**The Ancient One without any beginning**”: The wording *qadeem* does not occur amongst the Perfect Names of Allaah as the explainer (Ibn Abil-`Izz *rahimahullaah*) and others explained. But many of the people of theological rhetoric mention that phrase about Allaah, that He is *Qadeem*, to affirm that His existence came before everything. However, the Names of Allaah are *tanqeefiyyah* – they can only be affirmed with a text from the Noble Book or the authentic Sunnah. It is not permissible to affirm anything from His Names based upon opinion as the *imaams* of the *Salafus-Saaliheen* have stated. And the word ‘*al-qadeem*’ (the ancient one), does not indicate the meaning which the people of theological rhetoric intended because the wording ‘*al-qadeem*’ (that which is ancient) in the Arabic language means that which preceded something else even though it itself did not exist at one time, such as occurs in the saying of Allaah, the Perfect,

﴿ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴾

until it returned like the old ancient date stalk

(Soorah YaaSeen (36), *ayyah* 39)

Rather, the correct meaning is only indicated by the addition which the author mentioned, “**The Ancient One without any beginning**” but it is not befitting to count that amongst the Perfect Names of Allaah since it is not established in texts and we are sufficed in that regard by His Name, He the Perfect, ‘*Al-Annal*’ (The First One),

﴿ هُوَ الْأَوَّلُ وَالْآخِرُ ﴾

He (Allaah) is the First and the Last

(Sooratul-Hadeed (57), *ayyah* 3)

And Allaah is the One who grants success. [see: <http://www.alifta.net/fatawa/DisplayMargins.aspx?ID=60035>]

[7] لا يفنى ولا يبد.

[7] He does not perish nor (does He) pass away.

The Explanation – Point [7]

Al-fanaa. (الفناء - perishing) and *al-beed* (البيد - passing away) have one and the same meaning.⁵ So Allaah, the One free of all imperfections and the Most High has as His Attribute: continual and everlasting life. Allaah, the Most High said,

﴿ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ ﴾

And place reliance upon the Ever-Living One Who does not die.

(Sooratul-Furqaan (25), *ayaah* 58)

So, Allaah never perishes (passes away). He, the Perfect and Most High said,

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ﴾

Everything will perish except for His Face.

(Sooratul-Qasas (28), *ayaah* 88)

And He, the Perfect and Most High said,

﴿ كُلُّ مَنْ عَلَيْهَا فَانٍ ۖ وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴾

Everyone upon (the earth) will perish (die). But the Majestic and Noble Face of your Lord will remain forever.

(Sooratur-Rahmaan (55), *ayaat* 26-27)

⁵ Translator's side point: Ibn Abil-'Izz *rahimahullaah*, in his explanation of At-Tahaawiyah, makes the point that the second one (*al-beed* – passing away) is an emphasis of the first one (*al-fanaa* – perishing).

So for Him, the Perfect and Most High, is *Al-Baqaa*. (البقاء – persisting and remaining forever) whereas the creation will die and then they will be resurrected. And initially, they, the creation, were non-existent and then Allaah created them and then they will die and then Allaah, the Mighty and Majestic will raise them in the resurrection.

So, Allaah the One free of all imperfections and the Most High had no beginning and He has no end.

❧ End of explanation of point [7] ❧



At-Ta'leeqaat Al-Mukhtasarah 'alaa Matn Al-'Aqeedah At-Tahaawiyah

By Shaykh Saalih ibn Fawzaan al-Fawzaan *hafizahullaah*

Pages 34 – 36 (Points 5-7)

Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, in September 2004

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- Meaning of *Laa ilaaha* (لا إله إلا الله)
- The statement: “There is nothing worshipped besides Allaah” is *baatil*
- *Qadeem* is not from the Names of Allaah but *Al-Awwal* is
- Names of Allaah are *tanqeefiyyah*
- Allaah has complete and perfect Life and does not perish nor pass away

Lesson 5

[8] ولا يكون إلا ما يريد.

[8] And nothing occurs except what He (Allaah) wills.

The Explanation – Point [8]

This contains an affirmation of *al-Qadr* (القدر - pre-decree) and an affirmation of *al-Iraadah* (الإرادة - Allaah's Will). So nothing exists within His kingdom and nothing occurs within His creation whether events or things except that Allaah willed it to occur, He the Perfect and Most High – willing it with His *Iraadah al-Kawniyyah* (Universal Will):

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

And His Affair, when He wills something, is just that He says to it, "Be!" and it is!

(Soorah YaaSeen (36), *aayah* 82)

So, every good and every evil occurs by Allaah's Universal Will; so nothing escapes from His Will. And this contains a refutation of the *Qadariyyah* – those who deny *al-Qadr* (pre-decree) and who claim that the person himself, he is the one who creates his own actions and produces his own actions; and Highly Exalted is Allaah above that which they say. Because this (saying of theirs) is a declaration of Allaah's being unable and (it is a statement) that there are things in His creation which He the Perfect and Most High does not Will. So this is to describe Him with deficiency because everything which occurs within the creation – whether good or evil, then it occurs by His Will. Rather, He creates good for a wise purpose and He creates that which is evil for a wise purpose. So from the aspect of its creation, then it is not an evil because it is created for a tremendous wisdom and a tremendous goal which is to test and to try, and to distinguish that which is foul from that which is good, and in order to reward the people upon their righteous deeds and to recompense the people for their evil deeds. And He was Wise in that, He, the Perfect and Most High; He did not create anything without purpose.

❧ End of explanation of point [8]^{1,2} ❧

¹ Translator's side point: Ibn Abil-'Izz *rahimahullaah*, in his famous explanation of At-Tahaawiyah, says: **"And nothing exists except what He (Allaah) wills."** This contains a refutation of the saying of the *Qadariyyah* and the *Mu'tazilah* because they say, "Allaah willed *eemaan* (true faith) from all of the people but the unbeliever is the one who willed unbelief for himself." And this saying of theirs is corrupt and is rejected since it contrary to the Book and the Sunnah

and to correct intellect and it is the well-known matter of *al-Qadr* (pre-decree) and something in explanation of that will follow *inshaa Allaahu ta'aalaa*.

And they (these people who deny pre-decree) are called the *Qadariyyah* because they denied pre-decree; and likewise the *Jabriyyah* (who say that the people have no free will and are forced to do whatever they do) are also called the people of pre-decree (*Qadariyyah*). This name (*al-Qadariyyah*) is mostly used for the first group (those who deny the pre-decree).

As for the people of the Sunnah, then they say that even though Allaah willed that sins would occur, however, He does not love them and He is not pleased with them and He did not command them. Rather, He hates them and is angry with them and He forbade them. This is the saying of all of the *Salaf* – those who say, “Whatever Allaah willed occurs and whatever He did not will, does not occur.”

[...]

And the verifiers from the people of the Sunnah say, “‘Will’ in the Book of Allaah is of two types: Allaah’s Will referring to His pre-decree (His Universal Will – الإرادة الكونية) and His Legislative Will (الإرادة الشرعية) which comprises His Love and His Pleasure.

² Translator’s additional side point: Shaykh Yahyaa al-Hajoori *hafizabullaah* mentioned regarding this point:

- With regard to us, then we do not ask and go into Allaah’s Universal Will because that is from the Knowledge of Allaah. Rather, what is required from us is *al-Iraadah ash-Shar'eeyah* (Allaah’s Legislative Will) meaning, that which Allaah has legislated – that which Allaah loves, is pleased with, and has commanded. That is what we should busy ourselves finding out. And this is what is required from the whole of the creation.

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

And I did not create jinn and mankind except that they should worship Me alone.

(Soorah Adh-Dhaariyat (51), *ayah* 56)

- The person who says that Allaah did not create evil is a *Qadaree Mu'tazilee*.
- The reason for the misguidance of the *Qadariyyah*: their false ideas entered upon them because they did not distinguish between *al-Iraadah al-Kawniyyah* (Allaah’s Universal Will) and *al-Iraadah ash-Shar'eeyah* (His Legislative Will).
- With regard to the creation of that which is evil, Allaah is the one who created Iblees (who is extremely evil) and yet his creation was for an extremely wise purpose – so that Allaah should test His servants through him. And Allaah created evil so that He should be aware who will obey Him and then reward him, and who will disobey Him and therefore, punish him. [The Shaykh quoted a number of *ayaat* in that regard amongst them the following *ayah*.]

﴿اللَّهُ خَلِقُ كُلِّ شَيْءٍ﴾

Allaah is the Creator of everything

[9] لا تبلغه الأوهام ولا تدركه الأفهام.

[9] He is not reached by people's conjecture nor can He be grasped by their understanding.

The Explanation – Point [9]

So, Allaah the One free of all imperfections and the Most High, cannot be encompassed; so Allaah is greater than everything, He the Perfect and Most High.

﴿ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴾

He (Allaah) knows whatever is in front of them and whatever is behind them and they do not comprehend Him with knowledge

(Soorah TaaHaa (20), *aaayah* 110)

So Allaah the One free of all imperfections, He is known; however, He is not comprehended and encompassed by that (their knowledge). So, Allaah is greater than everything, so thoughts cannot imagine Him and it is not permissible for a person to say about Allaah except what He the Perfect said about Himself or what His Messenger *`alayhis-salaatu was-salaam* said about Him.

﴿ End of explanation of point [9] ﴾

[10] ولا يشبه الأنام.

[10] And He (Allaah) does not resemble the creation.

The Explanation – Point [10]

This is like the wording which has already preceded: “**And there is nothing like Him.**”³ And the meaning of *al-anaam* (الأنام) is ‘the creation’. So Allaah, the Perfect and Most High, is free of any resemblance to the creation.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

There is nothing like Him and He is the All-Hearing the All-Seeing.

(Sooratush-Shooraa (42), *ayah* 11)

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

And there is no equal for Him.

(Sooratul-Ikhlaas (112), *ayah* 4)

So He, the Perfect, is free from resembling His creation. And even though He has Names and Attributes which correspond to names and attributes of the creation in their wording and in their meaning, however, in their reality and in how they are, there is no resemblance between the two.

❧ End of explanation of point [10]⁴ ❧

³ Point [3]

⁴ Translator’s side point: Ibn Abil-‘Izz *rahimahullaah*, in his explanation, said on this point:

Nu`aym ibn Hammad said, “Whoever declares that Allaah is like anything from his creation then he has committed unbelief, and whoever denies anything from that which Allaah has described Himself with, then he has committed unbelief, and there is not in the attributes which Allaah has mentioned for Himself nor in the attributes which His Messenger mentioned for Him, any resemblance.”

Likewise, Ishaq ibn Raahawayh said, “Whoever describes Allaah and declares that His Attributes are like the attributes of anyone from Allaah’s creation then he is a *kaafir* (disbeliever) in Allaah, the Tremendous One.” He also said, “The

[11] حي لا يموت.

[11] He (Allaah) is the Living One who does not die.

The Explanation – Point [11]

His Life is a complete and perfect life which does not suffer from any deficiency nor any sleep.

﴿ اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ﴾

Allaah, none has the right to be worshipped except Him, the Ever-Living One, the Independent Sustainer of all. Neither sleep nor slumber takes hold of Him.

(Sooratul-Baqarah (2), *ayah* 255)

﴿ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ ﴾

And place reliance upon the Ever-Living One Who does not die.

(Sooratul-Furqaan (25), *ayah* 58)

So, He negates for Himself *as-sinah* (السينة – slumber) and that means light sleep and (He negates for Himself) *an-nawm* (النوم) which is deep sleep.⁵ And He negated for Himself *al-mawt* (الموت – death) because of the completeness and perfection of His Life, He the Perfect and Most High.⁶ And sleep

sign of Jahm and his companions is their claim against the people of the Sunnah and the *Jamaa`ah* and the lies which they had instigated, that they say, “The people of the Sunnah are *mushabbihah* (that they declare Allaah to be like His creation).” But rather, it is just that they are *mu`atilah* (deniers of the attributes).”

And this was the saying of a great number of the imaams of the *Salaf* – the sign of the *Jahmiyyah* is that they call the people of the Sunnah *Mushabbihah*. Because there are none from the deniers of the Names and Attributes, except that he calls the one who affirms them a *Mushabbih* (one who makes Allaah like the creation). So whoever denies Allaah’s Names altogether, then they are from the extreme apostates – like the *Qaraaimitah* (القرامطة) and the philosophers. And whoever says that it cannot be said about Allaah that He is has knowledge and (it cannot be said, they say, about Allaah) that He has power, claiming that whoever calls Allaah that is a *Mushabbih*. They say His Names are just metaphorical, like the extreme *Jahmiyyah*.

⁵ From Aboo Moosaa *radhiyAllahu `anh* who said: Allaah’s Messenger *sallAllahu alayhi wa sallam* stood amongst us with five sayings; so he said, “**Allaah the Mighty and Majestic does not sleep and it is not befitting for Him that He should sleep...**” the hadeeth. Reported by Muslim in the book of *Eemaan*.

⁶ From Ibn `Abbaas *radhiyAllahu `anbumaa* that the Messenger of Allaah *sallAllahu alayhi wa sallam* used to say,

and slumber and death, these are deficiencies in life and these are attributes to be found in the creation; and the life of the creation is deficient because he sleeps and he dies.

So sleeping is a part of completeness with regard to the creation but it is a deficiency with regard to the Creator; because a person who cannot sleep they have an affliction affecting their health. So this shows the difference and the distinction between the Attributes of the Creator and the attributes of the creation. And as for the two Names: الحَيُّ (*Al-Hayy* - The Ever-living) and الْقَيُّومُ (*Al-Qayyoom* – and the independent Sustainer of all), then these are two attributes taken from the statement of Allaah the Most High,

﴿ اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ﴾

Allaah, none has the right to be worshipped except Him, He is the Ever-living, the independent Sustainer of all

(Sooratul-Baqarah (2), *ayyah* 255)

So *Al-Hayy*, the Ever-living means the One who has complete and perfect life and *Al-Qayyoom* is a word in intensive form.

❧ End of explanation of point [11] ❧

اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أُنَبِّتُ، وَبِكَ خَاصَمْتُ، اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ،
لَا إِلَهَ إِلَّا أَنْتَ، أَنْ تُضِلَّنِي، أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ، وَالْجَنُّ وَالْإِنْسُ يَمُوتُونَ

“O Allaah, to You I have surrendered and in You I have truly believed and upon You I have placed my reliance and to You I turn and with Your Aid I dispute. O Allaah, I seek refuge in Your Might; none has the right to be worshipped except You; I seek Your Refuge from Your misguiding me. You are the Ever-living One Who does not die whereas jinn and mankind die.” Reported by Muslim.

[12] قِيَوْمٌ لَا يَنَامُ.

[12] He is the Independent Sustainer of everything, who does not sleep.

The Explanation – Point [12]

(So the word) القِيَوْمُ (*Al-Qayyoom* – The Independent Sustainer of everything) is: the One who independently exists by Himself and the One who sustains everything; the One who independently exists and has no need of anything; the One who is independent of everything and the One who sustains everything else. Everything else is in a state of poverty and need of Him and needs to be sustained by Him, He the Perfect and Most High. So if it were not that Allaah sustains the heavens and the earth and all of the creation then they would all be destroyed and pass away. But however, Allaah sustains them and guards them and provides for them – giving them whatever would benefit them.

So the whole of the creation is in need of Him.

﴿إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ ۚ﴾

Indeed Allaah holds the heavens and the earth so that they do not move away from their places, and if they were to move away from their places, there is no one that could hold them after Him.

(Sooratul-Faatir (35), *ayah* 41)

❧ End of explanation of point [12]⁷ ❧

⁷ Translator's side point: From the explanation of Ibn Abil-'Izz *rahimahullaah*, he says with regards to these two Names - *Al-Hayy* (that Allaah is Ever-living) and *Al-Qayyoom* (that Allaah is the Independent One who sustains everything):

So these two Names, all of the rest of Allaah's Perfect Names return back and pivot around these two. And all the meanings of the other Names refer back to these two. Because the first, *Al-Hayyat* – the attribute of life, it necessitates for Him all the attributes of perfection; so no attribute will be missing from His attribute of life except due to weakness in that life. So since the Life of Allaah, the Most High, is the most perfect and complete life, then affirming it means affirmation of every attribute of perfection for Him. As for the name *Al-Qayyoom*, then this includes the perfection of Allaah's Independence and the perfection of His Power since He is the One who independently exists and has no need of anyone else in any sense; and He is the one Who supports and sustains everything else; and there is no establishment for anything except if He establishes it. So these two Names gather completely the rest of the Names.



At-Ta'leeqaat Al-Mukhtasarah 'alaa Matn Al-'Aqeedah At-Tahaawiyyah

By Shaykh Saalih ibn Fawzaan al-Fawzaan hafizahullaah

Pages 36-39 (Points 8-12)

Translated by Aboo Talhah Daawood Burbank, rahimahullaah, on 20th September 2004

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- Nothing occurs whether good or evil, except by Allaah's Universal Will (*al-Iraadah al-Kawniyyah*) and in accordance with His Pre-decree
- The people of the Sunnah distinguish between Allaah's Universal Will and His Legislative Will
- That which exists in creation which is evil, is not considered evil from the aspect of its being created because Allaah created it for a tremendous wisdom and as a test and trial
- Allaah is greater than everything and He cannot be encompassed with their knowledge
- There is nothing like Allaah and He is free from resembling His creation
- We affirm for Allaah perfect and complete Life from His Name: *Al-Hayy* and we affirm His Name *Al-Qayyoom* and from it we affirm that He is independent of everything and that He sustains everything
- Sleep and slumber are negated for Allaah

Lesson 6

[13] خالق بلا حاجة، رازق بلا مؤنة.

[13] He is the Creator without any need, Provider without any difficulty.

The Explanation – Point [13]

He is the One who created the creation and He has no need of them. Rather, He created them just so that they should worship Him.

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

And I did not create jinn and mankind except that they should worship Me alone.

(Sooratudh-Dhaariyaat (51), *ayah* 56)¹

So, He created them not because He had any need of them – that they should aid Him or assist Him or help Him, He the One free from all imperfections, or that they should defend Him. He only created them so that they should worship Him. And they (the people) are the ones who need that worship in order to connect themselves to Allaah and to attach themselves to their Lord. So *'ibaadah* (worship) is the connection between the person and his Lord. So it draws him closer to Allaah, and through it he attains reward from Allaah, and recompense. So, *'ibaadah* (worship) is a need of the creation and it is not a need of Allaah, the Mighty and Majestic.

﴿إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ﴾

If you (people) disbelieve (in Allaah), you and everybody upon the earth, then Allaah is the Independent One who has no need, the One deserving of all praise.

¹ Translator's side point: Ibn Abil-'Izz *rahimahullaah*, quotes the next two *ayaat* which come after this one in Sooratudh-Dhaariyaat, *ayaat* 57 and 58:

﴿مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ۚ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾

I do not want from them any provision and I do not want that they should feed Me. Indeed Allaah, He is the great Provider, the One possessing Power, the Strong.

(Sooratudh-Dhaariyaat (51), *ayaat* 57-58)

(Soorah Ibraaheem (14), *aaayah* 8)

﴿إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ﴾

If you (people) disbelieve (in Allaah), then Allaah has no need of you.

(Sooraturuz-Zumar (39), *aaayah* 7)

And his (the author's) saying, **"Allaah is the Provider without any difficulty"**² meaning, He is the One who provides all the provision for His servants and that does not diminish what He has with Him.

❧ End of explanation of point [13] ❧

² Side point: Ibn Abil-'Izz *rahimahullaah*, quotes from the following hadeeth qudsee: **"...O my servants, were the first of you and the last of you, the human of you and the jinn of you were to stand in one place and ask of Me, and I were to give every person what he asked for, then that would not diminish anything from what I have, except as a needle would diminish the water of the sea when it is placed in it."** Hadeeth reported by Muslim.

[14] مِمَّتْ بِلاَ مَخَافَةٍ.

[14] The Giver of death, without any fear.

The Explanation – Point [14]

Meaning: He causes the living to die when their timespans are completed, not because He fears them; rather, that is in accordance with His Wisdom, He, the Perfect and Most High, because the life in this world has an end and as for the Hereafter, then life in the Hereafter has no end. So therefore, His causing them to die is not because He fears them or is not in order so that He could be relieved from them. And even if they all disbelieved in Him, then He would not be harmed by their unbelief. Because even if they disbelieved in Him then He, Allaah, is not harmed by their unbelief; rather they just harm themselves. However He is happy with their repentance, because He loves and wants good for them. So He is happy with their repentance, and He is not in any need of them, but rather this is from His kindness and His favour.

❧ End of explanation of point [14]^{3,4} ❧

³ Translator's side point: Shaykh Yahyaa al-Hajooree *hafizabullaah* made a point that the author, At-Tahaawee only ever brings a point here (point no. 12, 13, 14, 15) as a refutation of some deviant who has gone astray on that point.

⁴ Translator's side point: Ibn Abil-'Izz *rahimahullaah*, said regarding this:

Death is a characteristic which exists, contrary to the philosophers and those who agree with them. Allaah the Most High said,

﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

(Allaah is the One) Who created death and life in order to test you - which of you will be best in his deeds

(Sooratul-Mulk (67), *ayah* 2)

And non-existence cannot be described as being created. And there occurs in a *hadeeth* that **“On the Day of Resurrection death will be brought in the form of a black and white ram and it will be slaughtered in-between Paradise and the Fire.”** *Hadeeth* reported by Bukhaaree and Muslim from a *hadeeth* of Aboo Sa'eed al-Khudree *radhyAllaahu `anh*.

[15] باعث بلا مشقة.

[15] The One who resurrects without any exertion**The Explanation – Point [15]**

This is from the amazing affairs of His ability, that He causes the creation to die and causes them to pass away so that they are destroyed and become dust and remains – such that an ignorant person would say, 'It is not possible for these to be restored'. However Allaah the Mighty and Majestic will resurrect them again, and He will restore their creation anew. And He will have no difficulty in doing this, as He the Perfect and Most High said:

﴿ مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ﴾

The creation of you all, and the resurrection of you all is just like that of a single soul.

(Soorah Luqmaan (31), *ayah* 28)⁵

﴿ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَىٰ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾

And He (Allaah) it is One who creates initially, and then He repeats it (the creation); and that is even easier for Him. And for Him is the Highest Description in the heavens and in the earth. And He is the All-Mighty, the All-Wise.

(Sooratur-Room (30), *ayah* 27)

So the people of *shirk*, they denied the resurrection, holding it to be something far-fetched, just as Allaah said about them, (that the unbelieving man would say)

﴿ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴾

⁵ Translator's side point: In explanation of this *ayah*, the famous *mufasssir* from the *Taabi`een*, Mujaahid, he said, "meaning that Allaah says, 'Be!' and it is, whether it is something small or a great deal."

"Who will give life to these bones when they are crumbled away?"

(Soorah YaaSeen (36), *ayah* 78)

And Allaah the Perfect and Most High, said in response,

﴿قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ﴾

Say: "He will give life to them Who created them for the first time!"

(Soorah YaaSeen (36), *ayah* 79)

The first time they did not exist at all, so He brought them into existence from nothing, He the Perfect and Most High. So, the One who created them from non-existence, is He not able even more so to bring them back into existence? This is correct in accordance with the people's intellect but otherwise, analogy cannot be made between Allaah, the Perfect, and His creation. So this is just stated as a similitude,

﴿وَلَهُ الْمَثَلُ الْأَعْلَى﴾

And for Him is the Highest Description

(Sooratur-Room (30), *ayah* 27)

So this a refutation of the denier, Allaah the Most High said,

﴿وَنَسِيَ خَلْقَهُ﴾

And he forgets his (own) creation

(Soorah YaaSeen (36), *ayah* 78)

Meaning: he forgets that in the beginning he was nothing; he did not exist at all.

﴿هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا﴾

Has there come upon man a time when he was nothing mentioned?

(Sooratul-Insaan (76), *ayah* 1)

Meaning: this man, he forgets that Allaah produced him from non-existence.

So Allaah will indeed gather together these separated bones, shredded flesh, disintegrated dust and these scattered hairs, and He will restore them as they once were:

﴿وَمِنْ ءَايَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ﴾

And from His (Allaah's) Signs is that the heaven and the earth are established by His Command. Then, when He calls you with a single call, you will come out from the earth.

(Sooratur-Room (30), ayah 25)

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَن فِي السَّمَوَاتِ وَمَن فِي الْأَرْضِ إِلَّا مَن شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ﴾

And then the Horn will be blown, and whoever is in the heavens and whoever is upon the earth will faint and die, except whomever Allaah wishes. And then it will be blown again and they will be standing up, looking on.

(Sooratuz-Zumar (39), ayah 68)

The second blowing is the blowing for the resurrection.

And as for the first blowing of the horn, it is the blowing for the people to faint and die.

﴿وَنُفِخَ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾ قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِن مَّرْقَدِنَا هَٰذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾﴾

And the Horn will be blown and then the people will come out from their graves going quickly to their Lord. They (the unbeliever) will say: "Woe to us! Who has taken us out from our place of sleep?" (The believer will respond) "This is what the Most Merciful promised, and the Messengers spoke the truth!"

(Soorah YaaSeen (36), aayaat 51-52)

So Allaah indeed has Power and Ability over everything and this contains a refutation of the unbelievers, those who say that Allaah is unable to give life to the dead and to return them to life.

﴿أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ، بَلَىٰ قَدَرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ،﴾

Does man think that We will not gather his bones together? Indeed, We are fully able even to put his fingertips together.

(Sooratul-Qiyaamah (75), *ayaat* 3-4)

﴿يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَانَهُمْ إِلَىٰ نُصْبٍ يُؤْفَضُونَ﴾

On that Day (the Day of Resurrection) they will come out from the graves, hurrying as if they are racing to a finishing post.

(Sooratul-Ma'aarij (70), *ayah* 43)

So this is the Power of Allaah, and His Will and His Wish. Nothing makes Him incapable. However, it is just that some of the creation, they draw analogy between Allaah and His creation and so therefore they hold that it is far-fetched that there will be any resurrection; because the person thinks in his view, that's something impossible and he doesn't look to the Power of Allaah and he doesn't judge Allaah's Power as He deserves; and this is a case of ignorance with regard to Allaah the Mighty and Majestic.

❧ End of explanation of point [15] ❧



At-Ta'leeqaat Al-Mukhtasarah 'alaa Matn Al-'Aqeedah At-Tahaawiyah

By Shaykh Saalih ibn Fawzaan al-Fawzaan *hafizahullaah*

Pages 39-42 (Points 13-15)

Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, on 27th September 2004

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- Allaah created the creation without any need of them. Rather, He created them so they could worship Him alone. He has no need of that worship either; rather, they need it. Evidence: Sooratudh-Dhaariyaat (51) *ayaat* 56-58.
- Allaah provides for the whole of the creation and that is not difficult for Him, and providing for the whole of creation throughout time does not diminish what He has with Him. Evidence: *Hadeeth Qudsee* of Aboo Dharr, reported by Muslim.
- Allaah causes the creation to die, not because He has fear of them or to relieve Himself of them and their unbelief. And by their unbelief they don't harm Him, rather they harm only themselves. Allaah causes them to die in accordance to His Wisdom because this world is going to finish and end, whereas the next world will not end.
- Death is something which exists and is created. Evidence: Sooratul-Mulk (67), *ayah* 2.
- Allaah will resurrect the people after they have died and passed away. This is easy for Allaah as it was easy for Him to create them in the first place. Neither this nor anything else causes Allaah to be incapable.
- Brief mention of the two blowings of the Horn.

(NB please note that a the recording of this lesson cut out for a few sentences of the sharh. These have been translated by Adnaan ibn Salman and are in a grey font. If anyone notices any errors please let me know via the contact form on ittibaa.com. Jazaakumullaahukhairan)

Lesson 7

[16] ما زال بصفاته قديماً قبل خلقه.

[16] He has always had His Attributes, before His act of creation.

The Explanation – Point [16]

The saying of the author, “**The ancient One without any beginning**”¹ has already preceded. So, there was nothing before Him, He the Perfect and Most High. And the meaning of that is that He has the Attributes of Perfection and His Attributes of Perfection are eternal; they have always existed and they always will. So just as He is the First without any beginning, then likewise, His Attributes (are the same) since they are along with Him, He the One free of all imperfections. So, they were always existing, just as Allaah the Perfect and Most High has always existed. So it is not the case that He existed before without any Attributes and then Attributes came about for Him afterwards as the people of misguidance say; those who say, “He did not always have Attributes and then afterwards He came to have them.” They say so in order not to necessitate there being multiple lords deserving worship, as they claim, or multiple divinities in existence who are eternal, such that the Names and Attributes would be partners with Allaah in His Eternity. So we say, “How free is Allaah of all deficiencies, *Subhaan Allaah!* This (saying) would necessitate that Allaah was deficient - High and Exalted is Allaah – that He was deficient for a period and then He came to have Attributes and so, became Perfect through those Attributes; High and Exalted is Allaah above what they say. And the fact that His Attributes are eternal does not necessitate that there are other eternal lords. Because the attributes are not something other than and outside the one who has those attributes. Rather, they are meanings found in the one who has the attributes. And an attribute is not something independent of the one who has the attribute. So if you say for example, “such and such person hears and he sees and he has knowledge of *fiqh* (he is a jurist) and he is a scholar of the language and he is a scholar of grammar” does it mean that this person has become many people? So having multiple attributes does not necessitate that the ones having the attributes are multiple as the people of misguidance have said.

So Allaah, the One free of all imperfections and the Most High, His Attributes had no beginning just as His Self (*Dhaat*) had no beginning. So Allaah has the Attribute of being the Creator (*Al-Khaaliq*) always and forever.

And as for the actions of (Allaah) the Perfect, then they are eternal with regard to their type, newly occurring with regard to actions.

¹ Point [6]

So Allaah, the Perfect and Most High, He was 'the One who speaks' before He actually spoke and He was 'the Creator' before He actually created anything and as for His speaking and His creating, then these are actions which newly occur and so on, to the rest of the actions.

❧ End of explanation of point [16] ❧

[17] لم يزد بكونهم شيئاً، لم يكن قبلهم من صفته.

[17] He (Allaah) was not increased in any Attribute which He did not have before, by the creation of the creation.

The Explanation – Point [17]

Meaning: His creating the creation. We do not say that He did not become a Creator except after He created the people. Rather, Allaah has been the Creator always, forever, without any beginning to that. And as for His act of creating, then that is an action which occurs newly again and again.

❧ End of explanation of point [17] ❧

[18] وكما كان بصفاته أزليًا، كذلك لا يزال عليها أبدًا.

[18] And just as He has always possessed His Attributes, then likewise, He will always possess them forever.

The Explanation – Point [18]

Just as He has always has His Attributes forever, meaning: there was no beginning to that; then likewise, His Attributes will remain with Him, He the Perfect, in the future. So He is Eternal, along with His Attributes; He has no end.

أنت الآخر فلا بعدك شيء

“You are the Last One, so there is nothing after You.”²

the Last One with Your Names and Attributes. So it is not to be said that these attributes will cease to be with Him in the future; rather, they will always be with Him, He the Perfect and Most High.

❧ End of explanation of point [18] ❧

² From a *hadeeth* in Saheeh Muslim where the Prophet *sallAllaahu `alayhi wa sallam* said, addressing Allaah in a *du`aa*,
“You are the Last One, so there is nothing after You.”

[19] ليس بعد خلق الخلق استفاد اسم (الخالق).

[19] He did not acquire the Name 'The Creator' after the creation of the creation.

The Explanation – Point [19]

This is a clarification and a repetition of what has preceded.

❧ End of explanation of point [19] ❧

[20] ولا بإحداث البرية استفاد اسم (الباري).

[20] Nor did He acquire the Name '*Al-Baaree*' (The Maker) after giving existence to the beings.

The Explanation – Point [20]

So from the Names of Allaah the Mighty and Majestic is الباري (*Al-Baaree* – The Maker); meaning:

The Creator. برأ الخلق (*bara.a al-khalq*) means: He made them. So, Allaah is *Al-Baaree* (The Maker of the creation). And this Name goes along with Allaah's Self - it has no beginning.

❧ End of explanation of point [20] ❧

[21] له معنى الربوبية ولا مربوب، ومعنى الخالق ولا مخلوق.

[21] He possessed the meaning of Lordship and Nurturing when there were no slaves, and He had the meaning of being the Creator without there being any creation.

The Explanation – Point [21]

So likewise, He was the *Rabb* (Lord and Nurturer) before anything existed for Him to be the Owner and the Master of. And the meaning of *Ar-Rabb* (The Lord and Nurturer) is: The Owner and the One who Controls and the One who Rectifies and the Master; and these Attributes are always with His Self – without any beginning and without any end, even before the existence of those things that He is the Lord and Master of, and even after those things which He is the Lord and Master of, pass away.

❧ End of explanation of point [21] ❧

[22] وكما أنه محيي الموتى بعدما أحيا، استحق هذا الاسم قبل إحيائهم، كذلك استحق اسم الخالق قبل إنشائهم.

[22] And just as He is the One who is 'The Giver of life to the dead' after He gives them life, then He deserves this Name even before He gave life to them; and likewise, He deserves the Name 'The Creator' before He created and produced them.

The Explanation – Point [22]

So just as He, the Perfect has always possessed the Attribute of being the One who gives life to the dead, and that He gives life and gives death, and this Attribute was never absent (from Him) until He actually gave life to the dead. Rather, it was always His and it always will be His forever. And as for the action of giving life to the dead, then this is something which occurs newly and repeatedly; Allaah gave life to some and He gives life to some, He the Perfect, whenever He Wishes.

❧ End of explanation of point [22] ❧

[23] ذَلِكَ بَأْنَهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

[23] That is because He has full Power and Ability over everything.

The Explanation – Point [23]

This is an eternal Attribute. It cannot be said that He did not acquire the Attribute of Power and Ability until He created and produced the creation. Rather, *Al-Qudrah* (Power and Ability) is an eternal Attribute of His. Rather, His having produced the creation, this is an effect produced by His being the One who has full Power and Ability.

And Allaah is the One who described Himself as being the One who has full Power and Ability over everything – over the things that exist and over the things that do not exist. And He did not restrict His Power to anything in particular. Rather, nothing renders Him incapable and it is not permissible to restrict and say that He only has Power over such and such. And it is not to be said, “Allaah has power over whatever He Wishes.”³ Because, this saying is particular and restricted to gathering the inhabitants of the heavens and the earth:

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَتْ فِيهِمَا مِنْ دَابَّةٍ
وَهُوَ عَلَى جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ

And from His Signs is the creation of the heavens and the earth, and all the creatures that He spread throughout them. And He has full Power to gather them when He Wishes.

(Sooratush-Shooraa (42), *ayah* 29)

So this was a particular case.

❧ End of explanation of point [23]⁴ ❧

³ This came previously under Point [4]

⁴ Translator's side point: As a correction of this point, Shaykh Al-Albaanee *rahimahullaah*, then he criticised this saying here, the saying that you can't say about Allaah that He has power over what He wishes. Sh al-Albaanee criticised that in his Silsilah ... [break in recording] "... **Lord of the Creation. So Allaah will reply, "I am not mocking you but rather I have full ability over whatever I Wish."**" *Hadeeth* reported by Muslim in the book of *Eemaan*. [187].

[24] وكل شيء إليه فقير.

[24] And everything is totally dependent upon Him.

The Explanation – Point [24]

So there is nothing than can possibly do without or be independent of Allaah – no angel, nor any heaven nor any earth, nor anyone from the *jinn* nor anyone from mankind, nor any inanimate object, whether mountains or oceans; everything is dependent upon Allaah.

﴿يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ﴾

O mankind! You are the ones who are needy and dependent upon Allaah. And Allaah, He is the One who is Independent – the One deserving of all praise.

(Sooratul-Faatir (35), *ayah* 15)

So everything is dependent upon Him and not upon the *awliyaa*. (beloved servants of Allaah) and not upon the heavens. And whoever says that the *awliyaa*. (beloved servants of Allaah) have power and ability which is different to human power and ability, and whoever says that they have some control over the creation and that they benefit and harm, besides Allaah; then this is the saying of the unbelievers and the *mushriks*. So the *awliyaa*. (beloved servants of Allaah), and the Messengers and the angels, have no independence from Allaah and they cannot do anything without Him.

So this nullifies the worship of everything besides Allaah, whether idols or other things. How can you worship things that are themselves dependent (upon Allaah) and forget the One in whose Hand is the Ownership and the Mastery of everything? And for this reason one of the scholars from the

After he brought this *hadeeth*, Shaykh Al-Albaanee said: So the saying of Allaah the Most High, at the end of this *hadeeth*, **“But rather I have full power over whatever I Wish,”** this shows the mistake of the one who wrote notes to Al-'Aqeedah At-Tahaawiyah quoting some noble person that, “some people say, ‘Allaah has full power over whatever He Wishes’ and that this saying is not correct.” I (Shaykh Al-Albaanee) say: Rather, it is exactly what is correct after its being established in this *hadeeth*, especially when it is witnessed to by the saying of Allaah, the Most High,

﴿وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ﴾

And He (Allaah) has full Power to gather them when He Wishes.

(Sooratush-Shooraa (42), *ayah* 29)

And this does not deny that His Wish and His Power and Ability, He the Most High, are general to everything as someone seems to have thought; and Allaah knows best. [as-Saheehah 6/195, *Hadeeth* #2601]

grave-worshippers, he said to a common person from the people of *Tamheed*, “You people say that the *awliyaa*. (beloved servants of Allaah), they can’t benefit and they can’t bring harm.” So he said, “Yes, we say that they don’t bring benefit and they don’t bring harm.” So he (the grave-worshipper) said, “Does not Allaah, the Most High, say,

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾

Do not consider those who are killed in Allaah’s cause as being dead. Rather, they are alive, with their Lord, being given provision.”

(Soorah Aal-`Imraan (3), *ayaah* 169)

So (this man who is only just a regular person) he responded to him and said, “Did Allaah say *yurzaqoon* (يُرْزَقُونَ – they are given provision) or did He say *yarzuqoon* (يَرْزُقُونَ – they give provision)?”

So the man said, “Rather He said, *yurzaqoon* (يُرْزَقُونَ – they are given provision) with a *dammah* on the *yaa*” So (the man who is a common person), he said, “In that case I will ask the One who Provides for them and I will not ask them.” So that person of knowledge was defeated in argument by the evidence of this common person who was upon the correct natural disposition.

❧ End of explanation of point [24] ❧



At-Ta'leeqaat Al-Mukhtasarah 'alaa Matn Al-'Aqeedah At-Tahaawiyah

By Shaykh Saalih ibn Fawzaan al-Fawzaan *hafizahullaah*

Pages 42-46 (Points 16-24)

Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, on 04th October 2004

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- All of the Attributes of Allaah, the Most High, have always existed along with Him, and they will always exist with Him, forever.
- As for individual actions of Allaah, then Allaah newly does actions as and when He wishes. E.g. He Speaks and Creates as and when He Wishes but He has always had the Attributes of Speaking and Creating.
- His Attributes are all Attributes of Perfection and if one says that Allah did not have this Attribute before then they are saying that He did not have this Perfection before and that He was imperfect at some time before He had the Attribute; and this is false and futile and High is Allaah above what they say.
- Everything is dependent upon Allaah and there is nothing that can be independent of Him. This shows the falsity of worshipping others besides Him.

Lesson 8

[25] وكل أمر عليه يسير.

[25] And every affair is easy for Him (Allaah).

The Explanation – Point [25]

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

His Affair, if He wills something, is just that He says to it, "Be!" and it is!

(Soorah YaaSeen (36), *aayah* 82)

So He gives life and gives death, and He creates and gives provision, and He gives and He withholds and He gives life to the dead after they have passed away; and that is easy for Him, He the Perfect and Most High. Nothing is a burden for Him and nothing is difficult for Him, contrary to the creation; because things are a hardship (for the people) and some things he will be incapable of doing. As for Allaah, then nothing is difficult for Him.

﴿ مَا خَلَقْكُمْ وَلَا بَعَثْكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ﴾

The creation of you all and the resurrection of you all, is just like that of a single soul.

(Soorah Luqmaan (31), *aayah* 28)¹

❧ End of explanation of point [25] ❧

¹ Translator's side point: In explanation of this *aayah*, the famous *mufasssir* from the *Taabi`een*, Mujaahid *rahimahullaah*, said, "It is just that Allaah says, '**Be!**' and it is! whether it is something (which is) a small amount or a great amount."

[26] لا يحتاج إلى شيء.

[26] He has no need of anything.

The Explanation – Point [26]

Allaah the One free of all imperfections is غني (*Ghanee* - totally Independent of everything). So Allaah has no need of the creation since He is الغني (*Al-Ghanee* – the Independent One, free of any need). So He it is who gives to the creation, He the One free of all imperfections.

❧ End of explanation of point [26] ❧

[27] {لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ}.

[27] {There is nothing like unto Him and He is the All-Hearing, the All-Seeing.} (ash-Shooraa (42) aayah 11)

The Explanation – Point [27]

This is a negation of *tashbeeh* - there being anything like Allaah, the One free of all imperfections. And the *kaaf* (in كَمِثْلِهِ) is to emphasize the negation, like (as occurs in a different *aayah*):

﴿وَكَفَىٰ بِاللَّهِ عَلِيمًا﴾

...and Allaah is Sufficient as a Knower.

(Sooratun-Nisaa. (4), aayah 70)

In origin (it would usually be said): وَكَفَى اللَّهُ عَلِيمًا but the (extra) *baa'* (in بِاللَّهِ) is for emphasis.

And nothing whatsoever resembles Him – not the angels, and not the Prophets, and not the Messengers, and not the beloved servants of Allaah, nor any created being.

﴿وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

...and He is the All-Hearing, the All-Seeing.

(Sooratush-Shooraa (42), aayah 11)

So He called Himself *As-Samee'* (the All-Hearing One) *Al-Baseer* (the All-Seeing One).

So the beginning of the *aayah*² contains a refutation of the *Mushabbihah* (those who liken Allaah to the Creation) and the end of it contains a refutation of the *Mu'attilah* (those who deny Allaah's Attributes). And it indicates that affirming His Names and Attributes does not necessitate resemblance to the created beings. So the hearing and seeing of the created beings does not resemble the Hearing and Seeing of Allaah, the Mighty and Majestic.

❧ End of explanation of point [27] ❧

² “There is nothing like Him...”

[28] خلق الخلق بعلمه.

[28] He created the creation whilst having full Knowledge.³

The Explanation – Point [28]

He, the One free of all imperfections said,

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

Should He Who created not know? And He is the Subtle and Kind, the Fully-Aware.(Sooratul-Mulk (67), *ayah* 14)

So His creating is a proof of His Knowledge, He the Perfect and Most High, and of His Power, just as He the Most High said,

﴿وَمَا كَانُ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا﴾

Nothing in the heavens or the earth can render Allaah incapable.**He (Allaah) is ever All-Knowing, All-Powerful.**(Sooratul-Faatir (35), *ayah* 44)﴿ End of explanation of point [28]⁴ ﴾

³ Translator's side point: Ibn Abil-`Izz *rahimahullaah*, in his larger explanation, said with regard to this phrase: Meaning, "He created them having full Knowledge of them."

⁴ Translator's further side point: Ibn Abil-`Izz *rahimahullaah*, in his larger explanation mentions in refutation of the *Mu`taẓilah* and their like, who don't affirm that Allaah knew about His creation before He created them. And indeed the *Mu`taẓilah* don't even affirm knowledge for Allaah at all, to the extent that one of them, in a debate quoted from him, and Allaahu A`lam about the authenticity of the chain of the narration, but they (the *Mu`taẓilah*) mention: When it is said to them "Affirm for Allaah knowledge" then they responded, "What we say is, we don't say that Allaah is ignorant." So they were told, "Then say that Allaah has Knowledge." But they withhold and will not even affirm that for Allaah. So then it was said to them, "Then you have not affirmed anything (any Perfection) for Allaah."

[29] وَقَدَرُ لَهُمْ أَقْدَارًا.

[29] And He decreed fixed limits for them.

The Explanation – Point [29]

Allaah, the Majestic and Most High decreed the fixed limits; and things do not come into existence without pre-decreed limits.

﴿وَلَا يَنْزِلُ إِلَّا بِقَدَرٍ مَّعْلُومٍ﴾

And there is nothing except that its stores of provision are with Us and We do not send it down except in accordance with a pre-decreed measure.

(Sooratul-Hijr (15), *aaayah* 21)

So everything is pre-ordained by Allaah with set limits and forms that will not change or vary. So Allaah decreed man, his body (how it would be) and his senses and his limbs and his bodily structure and his weight so that he became a justly balanced person who walks and stands. And if anything from the limbs or structure were missing, lacking, then the whole of the body would suffer from a defect. And the same thing applies to the rest of the things in existence.

﴿وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ﴾

And everything has a decreed measure with Him.

(Sooratur-R`ad (13), *aaayah* 8)

So everything (in creation) has set, ordained limits which regulate it. And everything has limits which are different to the limits of other things.

❧ End of explanation of point [29]⁵ ❧

⁵ Translator's side point: Ibn Abil-`Izz *rahimahullaah*, in his larger explanation mentions an evidence for this point. He quotes a proof from the Sunnah; he quotes the *hadeeth* reported by Muslim from a *hadeeth* of `Abdullaah ibn `Amr *radhiyAllaahu `anhumaa* from the Prophet *sallAllaahu `alayhi wa sallam* that he said: **"Allaah pre-decreed the fixed limits for the creation before He created the heavens and the earth by fifty thousand (50,000) years, and His Throne was upon the water."**

[30] وَضَرَبَ لَهُمُ آجَالًا.

[30] And He laid down fixed time spans for them.

The Explanation – Point [30]

So the created beings have lifespans and they have an end. He the Perfect said,

﴿ كُلُّ مَنْ عَلَيْهَا فَانٍ ۖ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۚ ﴾

Everyone upon the earth will pass away.
And the Face of your Lord possessing Majesty and Honour will remain.

(Sooratur-Rahmaan (55), *ayaat* 26-27)

And He the Perfect said,

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۚ ﴾

Everything will perish except for His Face.

(Sooratul-Qaṣaṣ (28), *ayah* 88)

So everything has a limited lifespans set by Allaah, the Perfect – either a short lifespan or a long one. He the Perfect said,

﴿ وَمَا يَعْمَرُ مِنْ مُّعَمَّرٍ وَلَا يُنْقِصُ مِنْ عُمُرِهِ ۖ إِلَّا فِي كِتَابٍ ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ۚ ﴾

And no old man is given long life nor is a person's life made short, except that it is written in the Preserved Tablet (*Al-Lawh Al-Mahfooz*). That is easy for Allaah.

(Soorah Faatir (35), *ayah* 11)

So the lifespans are in His Hand, He the Perfect and Most High. So this proves Perfection and Completion of His Lordship and the Perfection and Completeness of His Power. Whatever Allaah wills happens and whatever He did not will does not happen.

❧ End of explanation of point [30] ❧

[31] ولم يخف عليه شيء قبل أن يخلقهم.

[31] And nothing was hidden from Him before He created them.

The Explanation – Point [31]

Rather, He knows all things before they exist. It is not the case that He only knows them after they have happened.

❧ End of explanation of point [31]⁶ ❧

⁶ Translator's side point: In that regard, Ibn Abil-'Izz *rahimahullaah*, said in his explanation: Since He, the One free of all imperfections, He knows whatever was, and whatever will be, and whatever will not be - if it were to occur, how it would be, just as He the Most High said,

﴿وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ﴾

And if they were to be sent back (to the world) they would go back to doing what they were forbidden from

(Sooratul-An`aam (6), *ayah* 28)

Even though He knows that they would not be sent back, but He informed that if they were sent back they would return to what they used to do, just as He the Most High said,

﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ﴾

And if Allaah knew that there was good in them then He would cause them to hear it; and if He caused them to hear it they would still turn away from it, turning away.

(Sooratul-Anfaal (8), *ayah* 23)

So this contains a refutation of the *Raafidhah* (*Shi'ah*) and the *Qadariyyah*, and those who say that He does not know something before He creates it and produces it; and these are matters springing from the matters of *Qadr* (Pre-decree) and that will follow with further explanation *insbaa*. *Allaahu Ta`aala*.

[32] وعلم ما هم عاملون قبل أن يخلقهم.

[32] And He knew whatever they were going to do before He created them.

The Explanation – Point [32]

He knew what the servants were going to do before He created them, that this person was one who is going to obey Him and that this person is one who is going to disobey Him.

❧ End of explanation of point [32] ❧

[33] وَأَمَرَهُمْ بِطَاعَتِهِ، وَنَهَاَهُمْ عَنْ مَعْصِيَتِهِ.

[33] And He commanded them to obey Him and He forbade them from disobeying Him.

The Explanation – Point [33]

Just as occurs in His saying, He the Most High,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

And I have not created jinn and mankind except so that they should worship Me (Alone).

(Sooratudh-Dhaariyaat (51), *ayah* 56)

So first He created them and then He commanded them with the worship of Him, He the Perfect and Most High. So He commanded them to obey Him and worship Him even though He knew before, what they were going to do. However, the recompense (reward or punishment) is not going to be given in accordance with that Knowledge. Rather, the reward or punishment will come in accordance with actions. So Allaah will not punish a person in accordance with His Knowledge about him until the person commits the sins; and Allaah will not bestow the reward upon the doer of good until he does that. So the reward or punishment is given as a consequence of actions not as a consequence of the Knowledge and not as a consequence of *al-Qadr* (the Pre-decree). So, there is a distinction between the Knowledge and between the reward or punishment. So therefore, Allaah commanded them and forbade them. So whoever obeys the commands and leaves the forbiddances, then he will attain the reward; and whoever contradicts the commands and commits what is forbidden then he will receive punishment because of his own actions and not because of the Actions of Allaah, the Perfect. So the person, he is the one who prays, he is the one who gives *zakaat*, performs *Hajj* and fights *jibaad*, so the actions are ascribed to him (the person) not to Allaah, except from the aspect of creation and knowledge and decree and guidance to them.

﴿ End of explanation of point [33] ﴾

[34] وكل شيء يجري بتقديره.

[34] And everything occurs in accordance with His Pre-decree.

The Explanation – Point [34]

There is no doubt that everything occurs in accordance with His Pre-decree. No good and no evil escapes the Pre-decree of Allaah, nor any act of obedience nor any sin, nor unbelief nor *eemaan*, nor illness nor health, nor a person being rich nor a person being in poverty, nor knowledge nor ignorance. Everything occurs in accordance with His Pre-decree. There is nothing within His Kingdom which He did not decree and did not will.

❧ End of explanation of point [34] ❧



At-Ta'leeqaat Al-Mukhtasarah 'alaa Matn Al-'Aqeedah At-Tahaawiyah

By **Shaykh Saalih ibn Fawzaan al-Fawzaan hafizahullaah**

Pages 46-50 (Points 25-34)

Translated by Aboo Talhah Daawood Burbank, rahimahullaah, on 11th October 2004

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- Nothing is difficult for Allaah to do – no matter how big or small.
- Allaah is *Al-Ghane* – the Independent One totally free of any need.
- Nothing whatsoever that resembles Allaah; His Attributes do not resemble those of the creation.
- Allaah created the creation whilst having full Knowledge about everything concerning them.
- Everything is pre-ordained by Allaah with set limits and forms that will not change or vary.
- Everything has a limited lifespans set by Allaah.
- Whatever Allaah wills happens and whatever He did not will does not happen.
- Allaah knows all things before they exist. He knows whatever was, whatever will be, and whatever will not be; and if it were to occur, how it would be.
- Allaah knew what the servants were going to do before He created them.
- Allaah commanded the creation to obey Him and He forbade them from disobeying Him even though He knew what they were going to do.
- A person's reward or punishment is given as a consequence of his actions not as a consequence of Allaah's Knowledge of what he would do, and not as a consequence of *al-Qadr* (the Pre-decree).

Lesson 9

[35] ومشيئته تنفذ، لا مشيئة للعباد إلا ما شاء لهم، فما شاء لهم كان، وما لم يشأ لم يكن.

[35] And His Will is enacted, not the will of the servants, except what He wills for them. So whatever He willed for them occurs, and whatever He did not will for them does not occur.

The Explanation – Point [35]

Allaah, the Perfect and Most High has *Mashee.ab* (مشيئة – Wish or Will) and the servants (people) have *mashee.ab* (wish or will). However, the will of the servants is subject to the Will of Allaah and it is not independent; and therefore He, the Perfect said,

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

And you will not will unless Allaah wills. Indeed Allaah is All-Knowing, All-Wise.

(Sooratul-Insaan (76), *aaayah* 30)

And He the Perfect said,

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

And you will not will except as Allaah the Lord of the whole creation wills.

(Sooratut-Takweer (81), *aaayah* 29)

So He (Allaah) appointed for Himself *Mashee.ab* (a Will) which is from His Attributes, and He made for his servants a *mashee.ab* (wish or will) which is from their attributes; and He joined their will to His Will, He the Perfect. And this contains a refutation of the *Qadariyyah* and the *Jabariyyah*. So the *Qadariyyah*, they deny that Allaah wills the actions of the people and they give the servant unrestricted free will. And they say that the person is independent with his actions and with his will and with his wish, and this was the position of the *Qadariyyah* from the *Mu'tazilah* and others. Whereas the *Jabariyyah*, they say that the servant has no free will (*mashee.ab*); rather, *Mashee.ab* is only for Allaah, whereas the servant moves about without any choice and without any will, just like the movements of a machine. So one sect, they go beyond the limits in affirming the Will of Allaah, and the other sect, (they) go beyond the limits in affirming the will of the person.

And as for the people of the *Sunnah* and the *Jamaa'ah*, then they affirm the two will's (the Will of Allaah and the will of the people) and they declare that the will of the person is tied to the Will of

Allaah, taking this from the two previous *aayaat*. And His Saying, “**And you (people) do not will**” contains an affirmation of ‘will’ for the servants and His Saying, “**Unless Allaah wills,**” this contains affirmation of ‘Will’ for Allaah the Mighty and Majestic. And the *aayah* contains the fact that the *mashee.ab* (wish or will) of the person is not independent; rather, it is tied to the Will of Allaah because he (the person), is just a creation from the creation of Allaah. Allaah created him and created his will and his wish. And therefore, when one of the people said to the Prophet *sallAllaahu `alayhi wa sallam*, “whatever Allaah wills and you will” (ما شاء الله وشئت) then he *`alayhi salaatu was-salaam* said to him, “**Have you made me rival to Allaah?**” meaning: a partner in Will. **“Say: ‘Whatever Allaah alone willed’.”**¹

And when it reached the Prophet *sallAllaahu `alayhi wa sallam* that some people were saying, “Just as Allaah wills and Muḥammad wills” (ما شاء الله و شاء محمد). He criticized this and said, **“Say: ‘what Allaah wills and then as Muḥammad wills’** (ما شاء الله ثم شاء محمد).”² So he made his own will subsequent to the Will of Allaah by his saying *thumma* (ثم) because *thumma* means something following on in order and something coming after, whereas the term *wa* (و - ‘and’) necessitates association.

❧ End of explanation of point [35]³ ❧

¹ The *hadeeth* is reported by Imaam Aḥmad and al-Bukḥaaree in his book Al-Adab Al-Mufrad (الأدب المفرد) and Ibn Maajah and an-Nasaa'ee in his book `Amal al-Yawm wal-Laylah (عمل اليوم والليلة). The *hadeeth* is declared *saheeh* by Shaykh al-Albaanee in As-Saheehah (الصحيحة) No. 139.

² The *hadeeth* is reported by Imaam Aḥmad in his Musnad and is declared *saheeh* by Shaykh al-Albaanee in As-Saheehah (الصحيحة) No. 136.

³ Translator's side point: Ibn Abil-'Izz *rahimahullaah*, in his larger explanation, said:

Allaah the Most High said,

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

And you will not will except as Allaah Wills. Indeed Allaah is All-Knowing, All-Wise.

(Sooratul-Insaan (76), *aayah* 30)

And He also said,

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

And you will not will except as Allaah the Lord of the whole creation wills.

(Sooratut-Takweer (81), *aayah* 29)

And He the Most High said,

﴿وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ﴾

And if We were to send down angels to them, and the dead were to speak to them, and We were to gather everything in front of them, they would still not believe, unless Allaah willed.

(Sooratul-An`aam (6), *ayah* 111)

And He the Most High said,

﴿وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ﴾

And if your Lord had wished, they would not have done it.

(Sooratul-An`aam (6), *ayah* 112)

And He the Most High said,

﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا﴾

And if your Lord had wished, then all of those upon the earth would have believed.

(Soorah Yoonus (10), *ayah* 99)

And He the Most High said,

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ﴾

And whomsoever Allaah willed to guide him, then He opens his heart to Islaam; and whomsoever He wills to misguide then He makes his chest tight and restricted like one who is ascending into the sky.

(Sooratul-An`aam (6), *ayah* 125)

And likewise, He the Most High quotes Nooh *alayhis-salaam* when he said to his people,

﴿وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أُنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ﴾

And my advising you will not benefit you even though I wish sincere advice for you, if Allaah wishes to misguide you.

(Soorah Hood (11), *ayah* 34)

And likewise, Allaah the Most High said,

﴿مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾

**And whoever Allaah wishes, He misguides him, and whomever He wishes,
He places him upon a straight path.**

(Sooratul-An'aam (6), *ayah* 39)

Along with other evidences proving that whatever Allaah wishes occurs, and whatever He does not wish does not occur. And how could there be anything within His Sovereignty that He did not wish! And who could be more astray, and who could be a greater unbeliever than a person who claims that Allaah wished *eemaan* from the unbeliever but the unbeliever wanted unbelief for himself so the will or wish of the unbeliever overcame the Will of Allaah; High and Exalted is Allaah above what they say!

But it may be said, "A problem here is the saying of Allaah the Most High,

﴿ سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا ﴾

Those who worship others along with Allaah, they will say, "If Allaah wished we would not have worshiped others besides Him, nor our forefathers."

(Sooratul-An'aam (6), *ayah* 148)

And the saying of Allaah, the Most High,

﴿ وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ ﴾

And those who worship others besides Allaah, they say, "If Allaah wished we would not worship anything besides Him."

(Sooratun-Nahl (16), *ayah* 35)

And He the Most High said,

﴿ وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴾

And they (the people of *shirk*) say, "If the Most Merciful had wished, we would not have worshipped them" they have no knowledge of that; they do nothing but lie.

(Sooratuz-Zukhruf (43), *ayah* 20)

So Allaah the Most High rebuked them since they declared that their *shirk* only came about because of the Wish of Allaah. And likewise, He (Allaah, the Most High) blamed Iblees when he ascribed misguidance to Allaah the Most High, when he said,

﴿ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴾

O my Lord, because You misled me I will certainly make misguidance alluring to them upon the earth and I will mislead them all.

(Sooratul-Hijr (15), *ayah* 39)

A number of answers have been given to this. From the best of them, is that Allaah rebuked them (the people of *shirk*) because they used His 'Will' and 'Wish' for His 'Pleasure' and His 'Love', and they said, "If He (Allaah) disliked that and hated it He would not have wished it." So they made His Wish a proof of His Pleasure; so therefore, Allaah rebutted



them. Or, an answer is that Allaah was rebuking them for their belief that the Wish of Allaah is a proof for His commanding something. Or, that Allaah is rebuking them in these *ayaat* because of their opposing His Legislation and opposing His Commands – that which He sent the Messengers with, and that which He sent the Books down with, trying to oppose that with His Pre-decree. So they made Allaah’s Wish something by which to repel His Commands. So they mentioned Allaah’s Wish with regards to their actions (their *shirk*) but they don’t mention Allaah’s Wish with regard to *Tawheed*.

Abridged: The second text that the people try and use incorrectly in this matter, as Ibn Abil-`Izz mentions, is the *hadeeth* that is authentic, regarding Aadam *`alayhis salaam* and his argument with Moosaa *`alayhis salaam* with regard to Pre-decree. It is the well-known *hadeeth* where the Prophet *sallAllaahu `alayhi wa sallam* mentioned that Aadam had a dispute with Moosaa and overcame him in dispute and then Moosaa *`alayhis salaam* said to Aadam, “through you we were sent down from Paradise and were caused to live upon the earth.” So then Aadam *`alayhis salaam* responded, “How do you blame me for something which was decreed fifty thousand years before I was created?” Some people try and use this *hadeeth* to defend their own sins.

(When they ask us what we say about this *hadeeth*, then) it is said, “we accept it fully and we hear and we obey because it is authentic from the Messenger of Allaah *sallAllaahu `alayhi wa sallam*, and we do not reject it and we do not deny the narration as the *Qadariyyah* do; nor do we employ useless interpretations. Rather, what is correct is that Aadam did not use the Pre-decree to support his sin because he was more knowledgeable about his Lord and of his own sin. And even individuals from the believers, they don’t use Allaah’s Pre-decree to support their sins because that is false and futile. And likewise, Moosaa *`alayhis salaam*, he knew better about his forefather Aadam and about his sin, than that he should blame Aadam for a sin which he repented from. And Allaah accepted his repentance and chose and preferred him and guided him. Rather, the blame (that Moosaa *`alayhis salaam* was attaching to Aadam *`alayhis salaam*) was just for the misfortune that his descendants were taken out of Paradise. So Aadam used Pre-decree for the misfortune not for his sin; and Pre-decree is an evidence for disasters which strike and this is the best meaning given to the *hadeeth*. And that is what we have to do with regard to misfortune – to submit to Allaah’s Will in that regard.

And with regard to the statement of Iblees, “**O My Lord, because of Your having misled me;**” rather, He rebuked him for using Pre-decree as an evidence to defend himself. He didn’t blame him for acknowledging the Pre-decree and affirming it.

And how fine is the statement of the one who said,

وما شئتُ إن لم تشأ لم يكن فما شئتُ كان [و] إن لم أشأ

“So whatever You (Allaah) wish is, even if I don’t wish it.

And whatever I wish, if You (Allaah) don’t wish it, it doesn’t occur.”

With regard to *Qadr* (Pre-decree), Wahb ibn Munabbih said, “I examined *Al-Qadr* (Pre-decree) and I became bewildered and then I examined it and I became bewildered; and I found that the most knowledgeable of the people with regard to *Qadr* (Pre-decree) are those who withhold the most about it and that the most ignorant of the people about Pre-decree (*Al-Qadr*) are the ones who speak the most about it.”

At-Ta'leeqaat Al-Mukhtasarah 'alaa Matn Al-'Aqeedah At-Tahaawiyah

By Shaykh Saalih ibn Fawzaan al-Fawzaan *hafizahullaah*

Pages 50-52 (Points 35)

Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, on 22nd November 2004

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- We affirm that Allaah has *Mash^hee.ab* (Wish or Will) and the people have *mas^hee.ab* (wish or will). [Evidence: Sooratul-Insaan (76), *aayah* 30 and Sooratut-Takweer (81), *aayah* 29.]
- The will of the people is subject to and follows on from the Will of Allaah and is not independent of the Will of Allaah.
- The *Qadariyyah* and *Jabariyyah* have deviated from two extremes regarding this.
- The Qadariyyah say that man wills his own actions and Allaah has no Will in this regard.
- The Jabariyyah say that man has no free will and only Allaah has Will.
- The deviant people use Allaah's Wish and Will as an excuse to support their sins and *shirk*. Allaah rebuked them for this.
- Allaah's Will for *shirk* to happen in the world is not an excuse for people to do it. It does not mean that He loves it, is pleased with it or commands it.
- In the argument between Moosaa and Aadam *'alayhimus-salaam*, Aadam was not using Allaah's Pre-decree as an excuse for his sin as he acknowledged it and repented from it and it was accepted by Allaah. Rather, Moosaa was blaming Aadam for mankind having to come down to the earth as a consequence of the sin.
- Iblees tried to use Allaah's Pre-decree to support his unbelief etc. and Allaah rebuked him for that. [Sooratul-Hijr (15), *aayah* 39]

Lesson 9

[35] ومشيئته تنفذ، لا مشيئة للعباد إلا ما شاء لهم، فما شاء لهم كان، وما لم يشأ لم يكن.

[35] And His Will is enacted, not the will of the servants, except what He wills for them. So whatever He willed for them occurs, and whatever He did not will for them does not occur.

The Explanation – Point [35]

Allaah, the Perfect and Most High has *Mashee.ab* (مشيئة – Wish or Will) and the servants (people) have *mashee.ab* (wish or will). However, the will of the servants is subject to the Will of Allaah and it is not independent; and therefore He, the Perfect said,

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

And you will not will unless Allaah wills. Indeed Allaah is All-Knowing, All-Wise.

(Sooratul-Insaan (76), *aaayah* 30)

And He the Perfect said,

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

And you will not will except as Allaah the Lord of the whole creation wills.

(Sooratul-Takweer (81), *aaayah* 29)

So He (Allaah) appointed for Himself *Mashee.ab* (a Will) which is from His Attributes, and He made for his servants a *mashee.ab* (wish or will) which is from their attributes; and He joined their will to His Will, He the Perfect. And this contains a refutation of the *Qadariyyah* and the *Jabariyyah*. So the *Qadariyyah*, they deny that Allaah wills the actions of the people and they give the servant unrestricted free will. And they say that the person is independent with his actions and with his will and with his wish, and this was the position of the *Qadariyyah* from the *Mu'tazilah* and others. Whereas the *Jabariyyah*, they say that the servant has no free will (*mashee.ab*); rather, *Mashee.ab* is only for Allaah, whereas the servant moves about without any choice and without any will, just like the movements of a machine. So one sect, they go beyond the limits in affirming the Will of Allaah, and the other sect, (they) go beyond the limits in affirming the will of the person.

And as for the people of the *Sunnah* and the *Jamaa'ah*, then they affirm the two will's (the Will of Allaah and the will of the people) and they declare that the will of the person is tied to the Will of

Allaah, taking this from the two previous *aayaat*. And His Saying, “**And you (people) do not will**” contains an affirmation of ‘will’ for the servants and His Saying, “**Unless Allaah wills,**” this contains affirmation of ‘Will’ for Allaah the Mighty and Majestic. And the *aayah* contains the fact that the *mashee.ab* (wish or will) of the person is not independent; rather, it is tied to the Will of Allaah because he (the person), is just a creation from the creation of Allaah. Allaah created him and created his will and his wish. And therefore, when one of the people said to the Prophet *sallAllahu `alayhi wa sallam*, “whatever Allaah wills and you will” (ما شاء الله وشئت) then he *`alayhi salaatu was-salaam* said to him, “**Have you made me rival to Allaah?**” meaning: a partner in Will. **“Say: ‘Whatever Allaah alone willed’.”**¹

And when it reached the Prophet *sallAllahu `alayhi wa sallam* that some people were saying, “Just as Allaah wills and Muḥammad wills” (ما شاء الله وشاء محمد). He criticized this and said, **“Say: ‘what Allaah wills and then as Muḥammad wills’** (ما شاء الله ثم شاء محمد).”² So he made his own will subsequent to the Will of Allaah by his saying *thumma* (ثم) because *thumma* means something following on in order and something coming after, whereas the term *wa* (و - ‘and’) necessitates association.

❧ End of explanation of point [35]³ ❧

¹ The *hadeeth* is reported by Imaam Aḥmad and al-Bukḥaaree in his book Al-Adab Al-Mufrad (الأدب المفرد) and Ibn Maajah and an-Nasaa'ee in his book `Amal al-Yawm wal-Laylah (عمل اليوم والليلة). The *hadeeth* is declared *saheeh* by Shaykh al-Albaanee in As-Saheehah (الصحيحة) No. 139.

² The *hadeeth* is reported by Imaam Aḥmad in his Musnad and is declared *saheeh* by Shaykh al-Albaanee in As-Saheehah (الصحيحة) No. 136.

³ Translator's side point: Ibn Abil-'Izz *rahimahullaah*, in his larger explanation, said:

Allaah the Most High said,

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

And you will not will except as Allaah Wills. Indeed Allaah is All-Knowing, All-Wise.

(Sooratul-Insaan (76), *aayah* 30)

And He also said,

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

And you will not will except as Allaah the Lord of the whole creation wills.

(Sooratut-Takweer (81), *aayah* 29)

And He the Most High said,

﴿وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ﴾

And if We were to send down angels to them, and the dead were to speak to them, and We were to gather everything in front of them, they would still not believe, unless Allaah willed.

(Sooratul-An`aam (6), *ayah* 111)

And He the Most High said,

﴿وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ﴾

And if your Lord had wished, they would not have done it.

(Sooratul-An`aam (6), *ayah* 112)

And He the Most High said,

﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا﴾

And if your Lord had wished, then all of those upon the earth would have believed.

(Soorah Yoonus (10), *ayah* 99)

And He the Most High said,

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ﴾

And whomsoever Allaah willed to guide him, then He opens his heart to Islaam; and whomsoever He wills to misguide then He makes his chest tight and restricted like one who is ascending into the sky.

(Sooratul-An`aam (6), *ayah* 125)

And likewise, He the Most High quotes Nooh *alayhis-salaam* when he said to his people,

﴿وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أُنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ﴾

And my advising you will not benefit you even though I wish sincere advice for you, if Allaah wishes to misguide you.

(Soorah Hood (11), *ayah* 34)

And likewise, Allaah the Most High said,

﴿مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾

**And whoever Allaah wishes, He misguides him, and whomever He wishes,
He places him upon a straight path.**

(Sooratul-An'aam (6), *ayah* 39)

Along with other evidences proving that whatever Allaah wishes occurs, and whatever He does not wish does not occur. And how could there be anything within His Sovereignty that He did not wish! And who could be more astray, and who could be a greater unbeliever than a person who claims that Allaah wished *eemaan* from the unbeliever but the unbeliever wanted unbelief for himself so the will or wish of the unbeliever overcame the Will of Allaah; High and Exalted is Allaah above what they say!

But it may be said, "A problem here is the saying of Allaah the Most High,

﴿ سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا ﴾

Those who worship others along with Allaah, they will say, "If Allaah wished we would not have worshiped others besides Him, nor our forefathers."

(Sooratul-An'aam (6), *ayah* 148)

And the saying of Allaah, the Most High,

﴿ وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ ﴾

And those who worship others besides Allaah, they say, "If Allaah wished we would not worship anything besides Him."

(Sooratun-Nahl (16), *ayah* 35)

And He the Most High said,

﴿ وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴾

And they (the people of *shirk*) say, "If the Most Merciful had wished, we would not have worshipped them" they have no knowledge of that; they do nothing but lie.

(Sooratu-Zukhruf (43), *ayah* 20)

So Allaah the Most High rebuked them since they declared that their *shirk* only came about because of the Wish of Allaah. And likewise, He (Allaah, the Most High) blamed Iblees when he ascribed misguidance to Allaah the Most High, when he said,

﴿ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴾

O my Lord, because You misled me I will certainly make misguidance alluring to them upon the earth and I will mislead them all.

(Sooratul-Hijr (15), *ayah* 39)

A number of answers have been given to this. From the best of them, is that Allaah rebuked them (the people of *shirk*) because they used His 'Will' and 'Wish' for His 'Pleasure' and His 'Love', and they said, "If He (Allaah) disliked that and hated it He would not have wished it." So they made His Wish a proof of His Pleasure; so therefore, Allaah rebutted



them. Or, an answer is that Allaah was rebuking them for their belief that the Wish of Allaah is a proof for His commanding something. Or, that Allaah is rebuking them in these *ayaat* because of their opposing His Legislation and opposing His Commands – that which He sent the Messengers with, and that which He sent the Books down with, trying to oppose that with His Pre-decree. So they made Allaah’s Wish something by which to repel His Commands. So they mentioned Allaah’s Wish with regards to their actions (their *shirk*) but they don’t mention Allaah’s Wish with regard to *Tawheed*.

Abridged: The second text that the people try and use incorrectly in this matter, as Ibn Abil-`Izz mentions, is the *hadeeth* that is authentic, regarding Aadam *`alayhis salaam* and his argument with Moosaa *`alayhis salaam* with regard to Pre-decree. It is the well-known *hadeeth* where the Prophet *sallAllaahu `alayhi wa sallam* mentioned that Aadam had a dispute with Moosaa and overcame him in dispute and then Moosaa *`alayhis salaam* said to Aadam, “through you we were sent down from Paradise and were caused to live upon the earth.” So then Aadam *`alayhis salaam* responded, “How do you blame me for something which was decreed fifty thousand years before I was created?” Some people try and use this *hadeeth* to defend their own sins.

(When they ask us what we say about this *hadeeth*, then) it is said, “we accept it fully and we hear and we obey because it is authentic from the Messenger of Allaah *sallAllaahu `alayhi wa sallam*, and we do not reject it and we do not deny the narration as the *Qadariyyah* do; nor do we employ useless interpretations. Rather, what is correct is that Aadam did not use the Pre-decree to support his sin because he was more knowledgeable about his Lord and of his own sin. And even individuals from the believers, they don’t use Allaah’s Pre-decree to support their sins because that is false and futile. And likewise, Moosaa *`alayhis salaam*, he knew better about his forefather Aadam and about his sin, than that he should blame Aadam for a sin which he repented from. And Allaah accepted his repentance and chose and preferred him and guided him. Rather, the blame (that Moosaa *`alayhis salaam* was attaching to Aadam *`alayhis salaam*) was just for the misfortune that his descendants were taken out of Paradise. So Aadam used Pre-decree for the misfortune not for his sin; and Pre-decree is an evidence for disasters which strike and this is the best meaning given to the *hadeeth*. And that is what we have to do with regard to misfortune – to submit to Allaah’s Will in that regard.

And with regard to the statement of Iblees, “**O My Lord, because of Your having misled me;**” rather, He rebuked him for using Pre-decree as an evidence to defend himself. He didn’t blame him for acknowledging the Pre-decree and affirming it.

And how fine is the statement of the one who said,

فَمَا شِئْتُ كَانَ [و] إِن لَّمْ أَشَأْ وَمَا شِئْتُ إِن لَّمْ تَشَأْ لَمْ يَكُنْ

“So whatever You (Allaah) wish is, even if I don’t wish it.

And whatever I wish, if You (Allaah) don’t wish it, it doesn’t occur.”

With regard to *Qadr* (Pre-decree), Wahb ibn Munabbih said, “I examined *Al-Qadr* (Pre-decree) and I became bewildered and then I examined it and I became bewildered; and I found that the most knowledgeable of the people with regard to *Qadr* (Pre-decree) are those who withhold the most about it and that the most ignorant of the people about Pre-decree (*Al-Qadr*) are the ones who speak the most about it.”

At-Ta'leeqaat Al-Mukhtasarah 'alaa Matn Al-'Aqeedah At-Tahaawiyah

By Shaykh Saalih ibn Fawzaan al-Fawzaan *hafizahullaah*

Pages 50-52 (Points 35)

Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, on 22nd November 2004

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- We affirm that Allaah has *Mash'ee'ah* (Wish or Will) and the people have *mas'hee'ah* (wish or will). [Evidence: Sooratul-Insaan (76), *aayah* 30 and Sooratut-Takweer (81), *aayah* 29.]
- The will of the people is subject to and follows on from the Will of Allaah and is not independent of the Will of Allaah.
- The *Qadariyyah* and *Jabariyyah* have deviated from two extremes regarding this.
- The Qadariyyah say that man wills his own actions and Allaah has no Will in this regard.
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- The deviant people use Allaah's Wish and Will as an excuse to support their sins and *shirk*. Allaah rebuked them for this.
- Allaah's Will for *shirk* to happen in the world is not an excuse for people to do it. It does not mean that He loves it, is pleased with it or commands it.
- In the argument between Moosaa and Aadam *'alayhimus-salaam*, Aadam was not using Allaah's Pre-decree as an excuse for his sin as he acknowledged it and repented from it and it was accepted by Allaah. Rather, Moosaa was blaming Aadam for mankind having to come down to the earth as a consequence of the sin.
- Iblees tried to use Allaah's Pre-decree to support his unbelief etc. and Allaah rebuked him for that. [Sooratul-Hijr (15), *aayah* 39]

Lesson 10

[36] يَهْدِي مَنْ يَشَاءُ، وَيَعْصِمُ وَيُعَافِي فَضْلاً، وَيُضِلُّ مَنْ يَشَاءُ وَيُخْذِلُ وَيَبْتَلِي عَدْلاً.

[36] He guides whomever He wishes, and protects and keeps safe as a favour upon them; and He misguides whomever He wishes, and humiliates and puts to trial, from Justice.

The Explanation – Point [36]

Allaah, the One free from all imperfections, guides whomever He wishes and He misguides whomever He wishes; and this is by the *Qadaa*. (القضاء – Ordainment) and *Qadr* (قدر – Pre-decree) of Allaah. However, He guides those whom He knows are fitting to receive guidance and He guides those who eagerly seek out guidance and who devote themselves to it; then Allaah makes good easy for him. And He misguides whomever He wishes by reason of that person's turning away from seeking guidance and good; then Allaah misguides him as a punishment for him for turning away and for his lack of desire for good. This is made clear by His, the Most High, saying,

﴿ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۖ وَصَدَّقَ بِالْحُسْنَى ۖ فَسَنِيَرُهُ لِلْيُسْرَى ۖ ﴾

As for the one who gives in charity and is dutiful to Allaah and attests to what is true, then we make easy for him acting in obedience to Allaah.

(Sooratul-Layl (92), *ayaat* 5-7)

So the cause is found with the servant, and the Pre-decree is from Allaah, the Perfect.

﴿ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ۖ وَكَذَّبَ بِالْحُسْنَى ۖ فَسَنِيَرُهُ لِلْعُسْرَى ۖ ﴾

And as for the one who miserly and thinks himself self-sufficient and denies that which is true, then We make easy for him the path to evil.

(Sooratul-Layl (92), *ayaat* 8-10)

So the cause is found with the person, and the Pre-decree is from Allaah, the Mighty and the Majestic. However, Allaah decreed that for him as a punishment for him.

So Allaah decreed guidance as a favour from Allaah, the Mighty and the Majestic, and He bestowed honour upon the person who wishes and desires guidance and desires good. Then for him, Allaah makes the good easy and easy for him to perform it. And this is for the person's benefit; it is not for the benefit of Allaah, the Mighty and the Majestic. And as for misguiding of the misguided people,

then that is justice from Him, He the Perfect and Most High, and as a recompense for them for their turning away and for their and not turning to good and to obedience to Allaah, the Mighty and Majestic. He does not wrong them whatsoever. And therefore we find in the *ayaat*,

﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

And Allaah does not guide the people who are transgressors

(Sooratul-Baqarah (2), *ayah* 258)

﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

And Allaah does not guide the unbelieving people

(Sooratul-Baqarah (2), *ayah* 264)

﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

And Allaah does not guide the wicked evil-doers

(Sooratul-Maa'idah (5), *ayah* 108)

So He made wrongdoing and unbelief and wickedness reasons for the absence of guidance. And these things are actions of the people for which He recompenses them as justice from Him, He the Perfect and Most High, not as injustice or oppression.

﴿وَمَا ظَلَمَهُمُ اللَّهُ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ﴾

And Allaah did not oppress them but rather they wronged their own souls.

(Sooratun-Nahl (16), *ayah* 33)

So it is not befitting for Him, He the Perfect, that He should bestow honour upon one with those characteristics. And likewise, it is not befitting upon Him, He the Perfect and Most High, that He should cause the deeds of those who act, to be lost. He, the One free of all imperfections said,

﴿ أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً
مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ ﴾

Do those people who commit sins think that they will be made just the same as those who truly believe and perform righteous deeds, in their present lives and after death? Evil is the judgement that they make.

(Sooratul-Jaathiyah (45), *ayah* 21)

﴿ وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ
وَهُمْ لَا يُظْلَمُونَ ﴾

And Allaah created the heavens and the earth in Truth so that He should recompense every soul in accordance with what it earned; and they will not be oppressed.

(Sooratul-Jaathiyah (45), *ayah* 22)

﴿ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٢٥﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٢٦﴾ ﴾

Shall we make the Muslims just like the criminals? What is it with you – how do you judge?

(Sooratul-Qalam (68), *ayaat* 35-36)

This would be oppression, which Allah is free of. He, the Perfect and Most High says,

﴿ أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ
أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴾

Shall we make those who truly believe and work righteous and correct actions, (shall we make them just the same) as those who cause corruption upon the earth, or shall we make those who are dutiful to Allaah just like the wicked folk?

(Soorah Saad (38), *ayah* 28)

So Allaah, the Perfect and Most High does not lose the reward of one who works a righteous and correct action, and He does not punish anyone for something which he did not do and for something which he did not earn.

﴿وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ﴾

You will not be recompensed except for that which you used to do.

(Sooratus-Saaffaat (37), *ayyah* 39)

So the actions, all of them, whether good or bad, are from the person; and the recompense is from Allaah out of His Favour and Justice.

❧ End of explanation of point [36]¹ ❧

¹ Translator's side point: Ibn Abil-'Izz *rahimahullaah*, in his longer explanation, commenting about this point, said:

This contains a refutation of the *Mu'tazilah* with regard to their saying that it is obligatory upon Allaah that He must always do what is most beneficial for the person; and this is a question of guidance and misguidance. So the *Mu'tazilah*, they say, "Guidance is from Allaah and it means explaining the correct way" and they say, "Misguidance is just calling a person 'misguided' and that He, the Most High, judges the person to be upon misguidance when the servant himself creates misguidance for himself." And this is built upon their false and futile principle – that the actions of the people are created by them. And the proof for what we have stated is the proof of Allaah, the Most High (addressing the Prophet *sallAllaahu `alayhi wa sallam*),

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

You do not guide those whom you love should be guided, but rather Allaah guides whomever He wishes

(Sooratul-Qaas (28), *ayyah* 56)

So if guidance was just explaining the correct way, it would not be correct for guidance to be denied for the Prophet *sallAllaahu `alayhi wa sallam* in this *ayyah* because he showed the correct way to those whom he loved and those whom he hated.

And He the Most High said,

﴿وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى﴾

And if We wished We would have given every soul its right guidance

(Sooratul-Sajdah (32), *ayyah* 13)

[37] وكلهم يتقلبون في مشيئة بين فضله وعدله.

[37] And all of them fluctuate within His Will, between His *Faḍl* (Favour) and His *`Adl* (Justice).

The Explanation – Point [37]

None of the servants escape fluctuating within the Will of Allaah, between His *Faḍl* (Favour) upon those who obey Him, and the people of good, and between His *`Adl* (Justice) upon the people of unbelief and *shirk*. And this is what befits His Wisdom and His Greatness, He the One free of all imperfections – that He does not gather together between those things that are opposites to each other and between those things which conflict (with each other). Rather, He places all things in their due places and therefore from His Names is *Al-Hakeem* (the All-Wise) and from His Attributes is *Al-Hikmah* (Wisdom). So *Al-Hakeem* (the All-Wise) means the One who places all things in their due places. So He puts His *Faḍl* (Favour) upon the people who obey Him and He places punishment upon the people of unbelief and sins. This is His Favour (*Faḍl*), He the Perfect, and His Justice (*`Adl*).

❧ End of explanation of point [37]² ❧

﴿يُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ﴾

Allaah misguides whomever He wishes and He guides whomever He wishes

(Sooratul-Mudaththir (74), *ayah* 31)

And if guidance from Allaah just meant showing the correct way, which is general to every soul, it would not be correct to restrict that by His Will. And likewise, He the Most High said,

﴿وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُخْضَرِّينَ﴾

And if it were not for the Favour of my Lord I would have been one of those brought to the Hellfire

(Sooratus-Saaffaat (37), *ayah* 57)

And He the Most High said,

﴿مَنْ يَشَاءِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَاءِ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾

Whomever Allaah wishes, He misguides him, and whomever He wishes, He places him upon a straight path

(Sooratul-An`aam (6), *ayah* 39)

² Translator's side point: Ibn Abil-`Izz *rahimahullaah*, in his explanation said regarding this point:



At-Ta'leeqaat Al-Mukhtasarah 'alaa Matn Al-'Aqeedah At-Tahaawiyah

By Shaykh Saalih ibn Fawzaan al-Fawzaan *hafizahullaah*

Pages 52-54 (Points 36-37)

Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, on 29th November 2004

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- Those whom Allaah guides, He has pre-decreed guidance for them and those whom Allaah misguides, He pre-decreed misguidance for them.
- Allaah does not randomly select those whom He guides and those whom He misguides; rather, from His Wisdom, He guides whoever deserves guidance and He misguides whoever deserves misguidance.
- Those whom He guides, He does so from His *Faql* (Favour) and those whom He misguides, He does so from His *Adl* (Justice).

Because they are just as He the Most High said,

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ يَمَّا تَعْمَلُونَ بَصِيرٌ﴾

He, Allaah, is the One who created you, so from you there are unbelievers and from you there are believers

(Sooratut-Taghaabun (64), *ayyah* 2)

So, whomever Allaah guides to true faith (*emaan*) then He does so from His *Faql* (Favour) and all praise is for Allaah. And whomever Allaah misguides, then He does so in accordance with His Justice and all praise is for Him. And there will follow a further explanation of this meaning *inshaa' Allaahu Ta'aalaa* further in the book because the Shaykh (At-Tahaawee) *rahimahullaah*, he did not gather speech about Pre-decree all in one place, rather he separated it throughout the book; so I brought it here in accordance with his order.

Lesson 11

[38] وهو متعالٍ عن الأضداد والأنداد.

[38] And He is Supreme and Exalted, High above having any opposites or rivals.

The Explanation – Point [38]

Muta`alin (متعالٍ), meaning: High Himself (بذاته), and in His Status (قدرته), and in Supremacy (قهره) over having any opposites and rivals. So, *al-andaad* (الأنداد – rivals) they are those who are like, or those who resemble, and those who are equal. So Allaah, the One free of all imperfections and the Most High, has no equal and He has no one like Him and He has no one resembling Him. So there is no one who shares with Allaah, no one who resembles Him and no one who equals Him, He the Majestic and Most High. So this is from His *`Uloo* (علو - Exaltedness) with regard to His *Qadr* (قدر - Status) and with regard to His *Qahr* (قهر - Supremacy). And He is *Al-`Alee* (العلي – the High One), He is Himself High above all created beings. (“**And He is High and Exalted above having any opposites**”) meaning: having any opponents. So Allaah has no opponents; He is not opposed by anyone from His creation since whenever He wants an affair then it is not possible for anyone to object or to prevent His command, He the Perfect and Most High. And when He wants to give, then none can prevent; and when He wants to prevent then no one can give.

لا مانع لما أعطيت، ولا معطي لما منعت

There is none that can withhold what You give and there is none that can give that which You withhold.¹

Allaah the Most High said,

﴿ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ ۗ ﴾

¹ This is reported by Al-Bukhaaree as *hadeeth* #844 and by Muslim with their chains of narration which go back to Warraad the scribe of al-Mugheerah ibn Shu`bah who said, “Al-Mugheerah ibn Shu`bah dictated to me in a letter to Mu`aawiyah that the Prophet *sall`Allaahu `alayhi wa sallam* used to say at the end of every obligatory prayer,

لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير، اللهم لا مانع لما أعطيت، ولا معطي لما منعت، ولا ينفع ذا الجد منك الجد

‘None has the right to be worshipped except Allaah alone, having no partner. Sovereignty is His and all praise is for Him and He has full Power over everything. O Allaah! None can withhold that which You give and none can give that which You withhold and none can be benefitted by his riches against You.’”

وَهُوَ الْغَنِيُّ الْحَكِيمُ ﴿٢﴾

Whatever mercy Allaah grants to mankind, then none can withhold it; and whatever He withholds, then none can grant it after Him. And He is the All-Mighty, the All-Wise.

(Sooratul-Faatir (35), *ayah* 2)

So there is no equal for Allaah and no opposite for Him in what He commands and what He forbids, contrary to the creation; since, with regard to the creation, you find those who dispute with them and stand in the way of implementing their commands. So the created beings, all of them, have those who share along with them. So the creation resemble each other in knowledge, and in their names, and in everything; in their bodies and their characteristics, and they share with each other in their actions and in their ownership. Whereas Allaah, the One free of all imperfections, no one resembles Him and no one shares with Him.

❧ End of explanation of point [38] ❧

[39] لَا رَادَ لِقَضَائِهِ، وَلَا مَعْقَبَ لِحُكْمِهِ، وَلَا غَالِبَ لِأَمْرِهِ.

[39] None can repel His Decree and none can delay His Judgment and none can overcome His Commands.

The Explanation – Point [39]

So, Allaah is such,

﴿إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ، كُنْ فَيَكُونُ﴾

When He decrees an affair He merely says to it “Be” and it is!

(Soorah Maryam (19), *ayah* 35)

﴿لَا مَعْقَبَ لِحُكْمِهِ، وَهُوَ سَرِيعُ الْحِسَابِ﴾

None can delay His Judgement and He is quick in accounting.

(Sooratur-Ra'd (13), *ayah* 41)

So, Allaah the Might and the Majestic, when He decrees an affair then no one is unable to undo it or to repel it, contrary to a created being since his judgement can be stopped or undone.

“And none can overcome His Commands”: And when He commands something no one can overcome His Universal Commands (that which He decrees will occur in the creation). But with regard to His Legislative Commands (that which Allaah commanded that should be done) then it is the case that they may not be implemented and they may be disobeyed; and this is for trial and testing so that reward or punishment can come as a result of that.

❧ End of explanation of point [39] ❧

[40] آمنا بذلك كله، وأيقنا أن كلا من عنده.

[40] We have *eemaan* in all of that and we are certain that everything comes from Him.

The Explanation – Point [40]

Everything that has previously been mentioned from the beginning of this creed right to its end, we hold it as our religion before Allaah and it is not merely speech upon our tongues, rather it is from our hearts.

❧ End of explanation of point [40] ❧

[41] وَأَنَّ مُحَمَّدًا عَبْدُهُ الْمُسْتَضَى، وَنَبِيَّهُ الْمُجْتَبَى، وَرَسُولُهُ الْمُرْتَضَى.

[41] And that Muḥammad is His chosen slave and His selected Prophet and His Messenger whom He is pleased with.

The Explanation – Point [41]

The Shaykh (At-Tahaawee) *rahimahullaah*, having mentioned at the beginning of his speech what it is obligatory to know regarding Allaah, the Perfect, and what it is obligatory to hold as creed and belief that He is the Rabb (Lord and Nurturer), the One deserving of all worship to the exclusion of everything else; and that He possesses the Attributes of Completeness and Perfection and the Characteristics of Splendour and Majesty which He has always had and always will have as His Characteristics; having explained that and clarified it, he moved on to that which it is obligatory to believe and hold as creed with regards to the Messenger *`alayhi-s-salaatu was-salaam*. And his saying, **“And Muḥammad is His chosen slave ...”** this is joined on and attached to the first speech in this treatise: **“We say with regard to Allaah’s *Tawḥeed*, holding as our creed, by the *Tawfeeq* of Allaah, we say that Allaah is one having no partner ...”** to the end. Then he said, **“And that Muḥammad ...”** to the end of it (this point). So it is obligatory to hold this as our creed; just as we bear witness for Allaah, of His Divinity and Sole Right to worship, then we likewise bear witness for the Messenger *sallAllaahu `alayhi wa sallam*, with *ar-Risaalah* (Messengership). And therefore, the two *shahaadah*’s are always found together inseparably.

“And that Muḥammad ...” (*sallAllaahu `alayhi wa sallam*) – this was his name: Muḥammad *`alayhi-s-salaatu was-salaam*, by which he was well known, just as occurs in the Qur.aan,

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ ﴾

Muḥammad is not the father of any of your men, but rather he is the Messenger of Allaah.

(Sooratul-Aḥzaab (33), *aayah* 40)

And in His saying,

﴿ وَءَامَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴾

And they truly believe in whatever was sent down to Muḥammad – and it is the Truth from their Lord – then He will wipe away their sins and correct their affairs.

(Soorah Muḥammad (47), *aayah* 2)

And in the saying of Allaah the Most High,

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ﴾

Muhammad is the Messenger of Allaah; and those who are with him...

(Sooratul-Fath (48), *ayah* 29)

And there occurs the name Ahmad (أحمد) in the Qur.aan in the saying of Allaah the Most High quoting 'Eesaa *'alayhis-salaam*,

﴿يَبْنَى إِسْرَءِيلَ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَى مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِى مِنْ بَعْدِ اسْمِهِ أَهْمَدُ﴾

“O Children of Israa.eel! I am the Messenger of Allaah to you, attesting to what came before me from the *Tawraat* and giving you glad tidings of a Messenger who will come after me; his name will be Ahmad.”

(Sooratus-Saff (61), *ayah* 6)

And he (*sallAllaahu 'alayhi wa sallam*) has names which occur in the Sunnah and they are mentioned by Ibnul-Qayyim in his book: *Jalaa-ul-Afhaam* (جلاء الأفهام).

And becoming acquainted with the Messenger *sallAllaahu 'alayhi wa sallam* is one of the obligations of the religion and it is one of the fundamentals of Islaam. And Shaykh Muhammad ibn 'Abdil-Wahhaab said in his *Three Principles*, “The first fundamental is knowledge about Allaah; and the second is knowledge about His Prophet; and the third is knowledge of the religion of Islaam, with the proofs.”² So just as it is obligatory upon you to know about Allaah, then likewise, it is obligatory upon you to acquire knowledge of His Prophet *sallAllaahu 'alayhi wa sallam*, and knowledge and awareness of the religion of Islaam, with its proofs. These are the three fundamental principles and these are what the dead person will be asked about when he is placed in his grave.

And his saying, **“(And Muhammad is) His slave”**, so he was the slave of Allaah, the Mighty and the Majestic. And he has no share whatever, of divinity or right to worship and he had no share of Lordship (*Ruboobiyyah*) whatsoever. Rather, he is the slave of Allaah and His Messenger. He was one commanded with His Commands; he was one forbidden from whatever He forbade and he was

الأصل الأول: معرفة الله، والثاني: معرفة نبيه، والثالث: معرفة دين الإسلام بالأدلة²

one who conveyed the Message from Allaah, the Mighty and Majestic. And this contains a refutation of those who go beyond the limits with regard to him *`alayhis-salaatu was-salaam*. Because, there are those people who go beyond the limits with regard to the Messenger *`alayhis-salaatu was-salaam* and they give him something from Lordship or from the right to worship, and they call upon him along with Allaah and this is going beyond the limits (غلو – *ghuloo*) – and Allaah's Refuge is sought – just as the Christians went beyond the limits with regard to *Al-Maseeh* 'Eesaa ibn Maryam, that they said that he was the son of Allaah, or that they said that he was Allaah, or that they said that he was one of a trinity.

So in his saying: **“he was Allaah's chosen slave”**, this contains a refutation of *ghuloo* (going beyond the limits). So he was an *`abd* (slave) and everyone upon the earth and in the heavens are slaves of Allaah, the Mighty and Majestic. He the Perfect said,

﴿إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا ءَاتِي الرَّحْمَنِ عَبْدًا﴾

Everyone in the heavens and upon the earth will come to the Most Merciful One as a slave.

(Soorah Maryam (19), *ayah* 93)

So the angels are slaves.

﴿بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾﴾

Rather, they are honoured slaves. They do not precede Him in speech and they act upon His Command.

(Sooratul-Anbiyaa. (21), *ayaat* 26-27)

And the Prophets and the Messengers are slaves (of Allaah), just as He the Perfect said about Nooh *`alayhis-salaam*,

﴿كَانَ عَبْدًا شَكُورًا﴾

He was a thankful slave.

(Sooratul-Israa. (17), *ayah* 3)

And He the Mighty and Majestic said,

﴿فَكَذَّبُوا عَبْدَنَا﴾

So they rejected our slave (Nooh *'alayhis-salaam*)

(Sooratul-Qamar (54), *aaayah* 9)

And He said with regard to Daawood,

﴿وَاذْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ﴾

And remember Our slave Daawood – the one possessing strength. Indeed, he is one who oft-turned to Allaah.

(Soorah Saad (38), *aaayah* 17)

And He said with regard to Sulaymaan,

﴿نِعَمَ الْعَبْدُ إِنَّهُ أَوَّابٌ﴾

What a fine slave; he was indeed one turned often to Allaah.

(Soorah Saad (38), *aaayah* 30)

And He said with regard to Ayyoob,

﴿وَاذْكُرْ عَبْدَنَا أَيُّوبَ﴾

And remember Our slave Ayyoob

(Soorah Saad (38), *aaayah* 41)

And He said with regard to 'Eesaa,

﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ﴾

He was just a slave whom We bestowed Favour upon, and We made him an example for the Banoo Israa.eel

(Sooratuz-Zukhruf (43), *aaayah* 59)

So when it is the case that the Prophets and the Messengers and the angels are all slaves of Allaah and they are the noblest of the creation, then anyone else besides them from the *Awliyaa*. (beloved and obedient servants of Allaah) and from the *Saaliheen* (righteous people) are so, first and foremost.

And the most excellent of them is Muḥammad *ṣallAllaahu `alayhi wa sallam*, and he is the last of the Prophets. And Allaah called him a slave in His saying,

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا﴾

And if you are in any doubt about what We sent down to Our slave

(Sooratul-Baqarah (2), *ayah* 23)

Meaning, Allaah's Messenger *ṣallAllaahu `alayhi wa sallam*. And likewise, He the Most High said,

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ﴾

Blessed is the One Who sent down the Criterion to His slave

(Sooratul-Furqaan (25), *ayah* 1)

﴿سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ﴾

Glorified is the One Who took His slave (Muḥammad *ṣallAllaahu `alayhi wa sallam*) on the night journey

(Sooratul-Israa. (17), *ayah* 1)

And the station of *`uboodiyyah* (servitude to Allaah – being a slave) is the highest of levels; and there is nothing more noble than servitude to Allaah, the Mighty and Majestic.

And he *`alayhis-salaatu was-salaam* himself said,

لا تطروني كما أطرت النصارى عيسى ابن مريم، إنما أنا عبد، فقولوا: عبد الله ورسوله

“Do not exaggerate in praise of me just as the Christians exaggerated in praise of ‘Eesaa ibn Maryam; indeed I am just a slave; so say, ‘the slave of Allaah and His Messenger’.”³

³ Reported by Al-Bukhaaree as *hadeeth* #3445

And the meaning of '*al-mustafaa*' (المصطفى – the chosen one) is: '*al-mukhtaar*' (المختار – the one chosen) which is from the word *al-istifaa*. (الاصطفاء) which means: *al-ikhtiyaar* (الاختيار – choosing and preferring). He, the Most High said,

﴿وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَرِ ۖ إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ۖ وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ﴾

And remember Our servants, Ibraaheem and Ishaaq and Ya`qoob, possessors of strength and insight. We chose them by granting them special remembrance of the Home of the Hereafter. And they are with Us, from the chosen, the best.

(Soorah Saad (38), *ayaat* 45-47)

So, '*al-mustafayn*' is the plural of '*al-mustafaa*' and it means: 'the chosen one'. In origin, it is '*mustafa*' (مصطفى) then the *taa*.' (تاء) is changed to a *taa*. (طاء) to make it '*mustafaa*' (مصطفى) to make it easier to pronounce.

So the term '*al-mustafaa*' means 'the chosen one' because Allaah the Perfect, chose Muḥammad *'alayhis-salaatu was-salaam* for Messengership out of all of his people; and Allaah knows best where to place His Messengership. So, He does not choose except one that He knows deserves to be chosen and that he will carry out the duty since this is a difficult and tremendous duty. So Allaah does not choose except one who is fitting for it. He, the Perfect said,

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

Allaah knows best where to place His Messengership

(Sooratul-An'aam (6), *ayah* 124)

(ونبيه المجتبي) The term '*al-mujtabaa*' (المجتبى) carries the same meaning as '*al-mustafaa*' – chosen or selected.

And the term '*an-Nabee*' (النبي – the Prophet) is one to whom Allaah sent revelation to, revealing to him Legislation; but he was not commanded to convey that. Whereas, *ar-Rasool* (الرسول – the Messenger) is one to whom Allaah reveals Legislation, and he was commanded to convey that. This is the most famous saying which explains the distinction between a Prophet (*Nabee*) and a Messenger (*Rasool*). And the meaning of "he was commanded to convey it" is: he was commanded to require the people to be upon it and to fight them upon what he came with.

And every *Nabee* (Prophet) had revelation sent to him and he called to Allaah the Mighty and the Majestic; however, he followed those Prophets who came before him and walked upon the path of those before him. And he is not singled out with specific revealed laws - like the Prophets of *Banu Israa'eel* – they came with the *Tawraat* and they called to the *Tawraat* which Allaah sent down to Moosaa `alayhis-salaam.

(ورسوله المرتضى) And the term '*al-murtadaa*' (المرتضى) carries the same meaning as *al-mujtabaa* and *al-mustafaa*, meaning that Allaah was pleased and satisfied with him.

❧ End of explanation of point [41]⁴ ❧



⁴ Translator's Side Point: Shaykh Al-Albaanee *rahimahullaah* explained the distinction between a *Nabee* (Prophet) and a *Rasool* (Messenger) in this way: He said,

“Know that every Messenger (Rasool) is a Prophet (Nabee) but not every Prophet is a Messenger. And they mentioned a number of differences between a Messenger and a Prophet; you will see these mentioned in the *Tafseer* of Al-Aaloosee (الألوسي), Volume 5, pages 449-450 and in other places. And perhaps the closest saying (to correctness) is that a Messenger (*Rasool*) is one who was sent with a new, revealed Law; whereas a Prophet was sent to confirm Legislation already present from before and of course he was commanded to convey that; since it is known that the scholars, they are commanded with that (conveying the message and calling to Islaam), even more so the Prophets, as will not be hidden.”

At-Ta'leeqaat Al-Mukhtasarah 'alaa Matn Al-'Aqeedah At-Tahaawiyah**By Shaykh Saalih ibn Fawzaan al-Fawzaan *hafizahullaah*****Pages 54-60 (Points 38-41)****Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, on 6th December, 2004**

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- Allaah is High Himself (بذاته), and in His Status (قدرته), and in Supremacy (فهره) over having any opposites or rivals.
- None can withhold what Allaah gives and none can give that which He withholds.
- None can repel Allaah's Decree, delay His Judgment, or overcome His (Universal) Commands.
- It is possible that Allaah's Legislative Command is disobeyed and not implemented. This is for testing the servants so that reward or punishment may come as a result of it.
- We hold what is mentioned in this creed to be our religion. It is not merely speech on the tongue but is from our hearts.
- Muḥammad *sallAllaahu 'alayhi wa sallam* is Allaah's chosen slave, His selected Prophet and His Messenger with whom He is pleased.
- Just as we bear witness to Allaah's Divinity and Sole Right to worship, we likewise bear witness for the Messenger *sallAllaahu 'alayhi wa sallam* with Messengership. The two *shahaadah's* are inseparable.
- Allaah's Messenger *sallAllaahu 'alayhi wa sallam* was named Muḥammad. He was also known as Aḥmad as mentioned in the Qur.aan and by other names mentioned in the Sunnah.
- The Messenger *sallAllaahu 'alayhi wa sallam* was the slave of Allaah and has no share whatsoever in divinity or right to be worshipped.
- Explanations for the difference between a *Nabee* (Prophet) and a *Rasool* (Messenger) are:
 - A *Nabee* is one to whom Allaah revealed Legislation but he was not commanded to convey it, whereas a *Rasool* is one to whom Allaah revealed Legislation and commanded him to convey it.
 - A *Rasool* is one who was sent with a new, revealed Law; whereas a *Nabee* was sent to confirm Legislation already present from before and he was commanded to convey that Legislation.
- Every *Rasool* is a *Nabee* but not every *Nabee* is a *Rasool*.

Lesson 12

[41] وَأَنْ مُحَمَّدًا عَبْدُهُ الْمُسْتَفَى، وَنَبِيَّهُ الْمُجْتَبَى، وَرَسُولُهُ الْمَرْضَى.

[41] And that Muḥammad is His chosen slave and His selected Prophet and His Messenger whom He is pleased with.

The Explanation – Point [41] continued^{1,2}

¹ Translator's Side Point: Ibn Al-Qayyim *rahimahullaah* in his book *Jalaa-ul-Afhaam* (جلاء الأفهام) made an important point that with regard to the names of the Messenger *sallAllaahu `alayhi wa sallam*, that just as we have a principle with regard to the Names of Allaah the Most High, that all of Allaah's Names have along with them an Attribute (contrary to what some of the *Mu'tazilab* and the *Jahmiyyah* and their like say); the same point applies to the names of the Prophet Muḥammad *sallAllaahu `alayhi wa sallam* – his names are not just merely names; all his names are also characteristics found in him.

² Translator's Side Point: Some of the names of the Prophet *sallAllaahu `alayhi wa sallam* are as follows:

1. **Muḥammad (محمد)** *sallAllaahu `alayhi wa sallam* – the praiseworthy one and also the one who praises abundantly. Amongst the evidences is the *ayyah*,

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾

Muḥammad is but a Messenger and many Messengers have passed away before him

(Soorah Aal-ʿImraan (3), *ayyah* 144)

And likewise the *ayyah*,

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ﴾

Muḥammad is not the father of any of your men

(Sooratul-Aḥzaab (33), *ayyah* 40)

And likewise, in Soorah Muḥammad (47), *ayyah* 2 and Sooratul-Fath (48), *ayyah* 29 the name Muḥammad is mentioned for the Prophet *sallAllaahu `alayhi wa sallam* and in many, many *ahaadeeth*.

2. **Aḥmad (أحمد)** – the most praiseworthy one. An evidence for that is one *ayyah* in the Qur.aan, in the saying of ʿEesaa *alayhis-salaam* when he foretold of the coming of a Prophet that would come after him,

﴿وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ﴾

a Messenger bringing glad tidings, who will come after me; his name will be Aḥmad

(Sooratus-Saff (61), *ayyah* 6)

3. **Al-Maahee (المحي)** – the one who eliminates or wipes away; meaning, the one through whom Allaah wipes away unbelief. The evidence for this name is the *hadeeth* of Jubayr ibn Mut`im *radhiyAllahu `anh*.
4. **Al-Haashir (الحاشر)** – the first one to be resurrected and the one after whom the rest of the people would be resurrected. The evidence is the same *hadeeth* of Jubayr ibn Mut`im *radhiyAllahu `anh* reported by Al-Bukhaaree and Muslim.
5. **Al-`Aaqib (العاقب)** – the last Prophet. The proof being the same *hadeeth*.
6. **Al-Muqaffaa (المقفي) or Al-Muqaffee (المقفي)** – the one who follows on from the previous Messengers and is the final one of them. The evidence for that is the *hadeeth* of Aboo Moosaa Al-Ash`aree *radhiyAllahu `anh*, reported by Muslim.
7. **Nabeeut-Tawbah (نبي التوبة)** – the Prophet of repentance; the one through whom Allaah opened the gate of repentance to His servants. The proof being the same *hadeeth* of Aboo Moosaa Al-Ash`aree *radhiyAllahu `anh*.
8. **Nabээр-Rahmah (نبي الرحمة)** – the Prophet of mercy; the one whom Allaah sent as a mercy to the creation. The evidence is the *hadeeth* of Aboo Moosaa Al-Ash`aree *radhiyAllahu `anh*.
9. **Nabeeul-Malhamah (نبي الملحمة)** – the Prophet of slaughter or wars; the one sent to fight against the enemies of Allaah. The evidence of this is the *hadeeth* of Hudhayfah *radhiyAllahu `anh* reported by Tirmidhee in his *Shamaa.il*.
10. **An-Nabeeul-Mustafaa (النبي المصطفى)** – the chosen Prophet. The evidence being a *hadeeth* of `Awf ibn Maalik Al-Ashja`ee *radhiyAllahu `anh*.

Along with these names, some of the scholars mention that Allaah has described the Prophet *sallAllahu `alayhi wa sallam* with a number of attributes and titles in the Qur.aan. Amongst the titles given to the Prophet *sallAllahu `alayhi wa sallam* in the Qur.aan are:

- *`Abdullaah* (عبد الله) – the slave of Allaah
- *`abd* (عبد) – a slave
- *rasool* (رسول) – a Messenger
- *nabee* (نبي) – a Prophet
- *ummee* (أُمِّي) – unlettered
- *shaahid* (شاهد) – a witness,
- *mubashshir* (مبشّر) – a bringer of glad tidings
- *nadbeer* (نذير) – a warner and a caller to Allaah by His Permission
- *siraajan muneeraa* (سراجا منيرا) – a shining lamp
- *ra.oofan raheemaa* (رؤوفا، رحيمًا) – compassionate and merciful
- *mudhakekiran* (مذكّرًا) – one who reminded the people of their Lord
- *rahmah* (رحمة) – a mercy
- *ni`mah* (نعمة) – a favor
- *haadee* (هادي) – a guide

These are titles and attributes mentioned in the Qur'aan with regard to the Messenger *sallAllahu 'alayhi wa sallam* and other scholars mention many others besides these.

With regard to the *ahadeeth* that were evidences for the names, they are:

1. The *hadeeth* of Jubayr ibn Mut'im *radhiyAllahu 'anh* who said, "Allaah's Messenger *sallAllahu 'alayhi wa sallam* said,

لي خمسة أسماء: أنا محمد، وأنا أحمد، وأنا الماحي الذي يمحو الله بي الكفر، وأنا الحاشر الذي يحشر الناس على قدمي، وأنا العاقب

'I have five names: I am Muhammad and Ahmad and I am Al-Maahee - the one through whom Allaah wipes away unbelief, and I am Al-Haashir - the one whom the people will be resurrected after me, and I am Al-'Aaqib - the last Prophet.'

Reported by Al-Bukhaaree as *hadeeth* 3532 and also by Muslim.

2. The *hadeeth* of Aboo Moosaa Al-Ash'aree *radhiyAllahu 'anh* who said,

كان رسول الله صلى الله عليه وسلم يسمي لنا نفسه أسماء. فقال: "أنا محمد، وأحمد، والمقفي، والحاشر، وني التوبة، وني الرحمة"

"Allaah's Messenger *sallAllahu 'alayhi wa sallam* used to call himself different names to us. So he said, ***'I am Muhammad and Ahmad and Al-Muqaffee (the one who came at the end of all the Prophets before) and Al-Haashir (the first one to be resurrected) and Nabeeut-tawbah (the Prophet of repentance) and Nabeeur-rahmah (the Prophet of mercy).'***"

Reported by Muslim.

3. The *hadeeth* of Hudhayfah *radhiyAllahu 'anh* who said, "I met the Prophet *sallAllahu 'alayhi wa sallam* on one of the paths of Al-Madeenah; so he said,

أنا محمد وأنا أحمد وأنا نبي الرحمة وأنا نبي التوبة وأنا المقفي وأنا الحاشر وني الملاحم

'I am Muhammad and I am Ahmad and I am the Prophet of mercy and the Prophet of repentance and I am the one who comes last after the other Prophets and I am the one who will be resurrected first and the Prophet of wars or slaughter.'

Reported by Tirmidhee in his *Shamaa'il* and declared *Hasan* (Good) by Shaykh Al-Albaanee.

4. The evidence for the last name, "An-Nabee Al-Mustafaa" (the chosen Prophet) is a slightly longer *hadeeth*. It is an incident which happened in Al-Madeenah. Shaykh Al-Albaanee declared the *hadeeth* authentic (*Saheeh*) in his checking of Ibn Katheer's Seerah. The *hadeeth* is reported by Imaam Ahmad in his Musnad from 'Awf ibn Maalik Al-Ashja'ee *radhiyAllahu 'anh* who said,

'The Prophet sallAllahu 'alayhi wa sallam went off one day and I was with him until we entered a church (synagogue) of the Jews in Al-Madeenah on a festival day of theirs and they disliked that we should enter upon them. So he, sallAllahu 'alayhi wa sallam, said to them,

'O company of Jews, show me twelve men who bear witness that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah, and then Allaah will remove the anger that He has upon them from every Jew beneath the sky.'

❧ End of explanation of point [41] ❧

So they were silent, none of them answered him.

Then he repeated it to them but none of them answered him. So he said, 'You have refused. So by Allaah, I am certainly Al-Haashir (the one who will be resurrected first) and I am Al-'Aaqib (the last Prophet), and I am An-Nabeeul-Mustafaa (the chosen Prophet) whether you believe or whether you reject me'."

The companion said, "Then he departed and I was with him until we had almost gone out (of the church of the Jews) when a man said from behind us, 'Remain where you are O Muhammad.' So that man said, 'O company of Jews, what sort of person do you know me to be amongst you?'"

They said, 'By Allaah, we do not know there to have been any man amongst us who knew the Book of Allaah better than you do, nor anyone having more religious knowledge than you do, nor than your father before you, nor than your grandfather before your father.'

He said, 'Then I testify in his favor that By Allaah! He is the Prophet of Allaah who you find mentioned in the Tawraat.'

So then they said, 'You have lied' and they rebutted his saying and spoke evil of him.

So Allaah's Messenger sallAllaahu 'alayhi wa sallam said, 'You people have lied; your speech will never be accepted. You have just been praising him as you have done with good, but when he believed then you declared him to be a liar and you said about him what you said. So your speech will never be accepted.'"

The companion said, "So the three of us went out – Allaah's Messenger sallAllaahu 'alayhi wa sallam, myself and 'Abdullaah ibn Salaam (the Jew who just entered into Islaam). No one else from the Jews believed.

And Allaah the Most High sent down concerning him,

﴿ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ فَأَمَّا نَ
وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾

Say, "Do you see, if it is indeed from Allaah and you disbelieve in it, when a witness from Banoo Israa'eel witnesses to the like of it and he believes in it, but you people reject haughtily." Then Allaah does not guide an unbelieving, wrongdoing people.

(Sooratul-Ahqaaf (46), aayah 10)

Shaykh Al-Albaanee said the *hadeeth* is *Saheeh* (authentic).

[42] **وأنه خاتم الأنبياء، وإمام الأتقياء، وسيد المرسلين وحبيب رب العالمين.**

[42] And he (*sallAllahu `alayhi wa sallam*) is the last of the Prophets and the *imaam* (leader) of those dutiful to Allaah and the noblest of the Messengers and the beloved one of the Lord of the whole of creation.

The Explanation – Point [42]

These are from his attributes *`alayhis-salaatu was-salaam*.

خاتم الأنبياء – “The last (or seal) of the Prophets.” The meaning of “*khataam*” (خاتم – seal) is the one whom no Prophet will come after. And the *khitaam* (ختم – seal) of anything is that which is placed upon it as a seal upon it so that nothing can be added to that thing and nothing can be taken away from it. So Allaah sealed the Messengership with Muḥammad *sallAllahu `alayhi wa sallam*. He the Majestic, in His Highness, said,

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴾

And Muḥammad is not the father of any of your men; but rather, he is the Messenger of Allaah and the seal (last) of the Prophets.

(Sooratul-Aḥzaab (33), *ayah* 40)

So there is no need for the coming of any Prophet after him because the Qur.aan is present and the Prophetic Sunnah is present and the *`ulamaa. ar-rabbaaniyyoon* (wise scholars who cultivate the people upon the correct way) are present – calling the people to Allaah and giving clarity to the people. So therefore, the religion of Muḥammad *sallAllahu `alayhi wa sallam* will remain until the establishment of the Last Hour. It will not be changed, and it will not be abrogated, and it will not be altered because Allaah, the One free from all imperfections, has made it suitable and fitting for every time and every place. And as for the revealed laws of the previous Prophets, then they were temporary for their nations in particular times and then Allaah abrogated those legislated laws from before, with other legislated laws suitable for other nations.

﴿ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ﴾

For every people from you, we made a set of revealed laws and a clear way to proceed upon.

(Sooratul-Maa'idah (5), *ayah* 48)

And He, the Most High said,

﴿لِكُلِّ أَجَلٍ كِتَابٌ﴾

For every revealed Book there is a set time period

(Sooratur-Ra'd (13), *ayah* 38)

Meaning, each Book (from the previous Books) has a set time period.

So the religion of Islaam is complete. It does not need any Messenger after Muḥammad *sallAllaahu 'alayhi wa sallam*. And the scholars are the inheritors of the Prophets. So whoever holds the belief that there will come after Muḥammad *sallAllaahu 'alayhi wa sallam* any Prophet, then he is a disbeliever in Allaah, outside the fold of the religion. And the Prophet *sallAllaahu 'alayhi wa sallam* informed that there were going to come liars, falsely claiming Prophethood after him. He *'alayhis-salaatu was-salaam* said,

سيأتي بعدي كذابون ثلاثون، كلهم يدعي أنه نبي، وأنا خاتم الأنبياء لا نبي بعدي

“There will come after me thirty great liars, each one of them claiming that he is a prophet and I am the last of the Prophets; there is no Prophet after me.”³

So whoever claims Prophethood, or has Prophethood claimed on his behalf, or whoever follows them, then all of them are unbelievers (*kuuffaar*). And the Muslims have fought against them and have declared them to be unbelievers. And the last of those whose followers claimed that he was a Prophet in this present time was that Pakistani *Qaadiyaanee*. And these people (the *Qaadiyaanee*) are called the *Aḥmadees* as an ascription to his name because his name was Aḥmad *Al-Qaadiyaanee* (أحمد الغاداني) and the scholars declared him to be an unbeliever (*kaafir*) and they repelled him from the lands of Islaam and the declared his followers to be unbelievers since this is a denial of Allaah and of His Messenger. And their being unbelievers is by consensus of the Muslims; no one disagrees about this.

So, it is essential that the Muslim believes that he *'alayhis-salaatu was-salaam* is the last of the Prophets and Messengers and he is the leader of those having *taqwaa* (those dutiful to Allaah); meaning, that

³ This is a *hadeeth* of *Thawbaan radīyAllaahu 'anh* and the basis of the *hadeeth* is in *Saḥeeḥ* Muslim but this full wording is reported by Aboo Daawood and At-Tirmidhee; declared *Saḥeeḥ* (Authentic) by Shaykh Al-Albaanee that *Thawbaan radīyAllaahu 'anh* said, “Allaah’s Messenger *sallAllaahu 'alayhi wa sallam* said,

لا تقوم الساعة حتى تلحق قبائل من أمتي بالمشركين وحتى يعبدوا الأوثان وإنه سيكون في أمتي ثلاثون كذابون

كلهم يزعم أنه نبي وأنا خاتم النبيين لا نبي بعدي

“The last hour will not be established until some tribes of my nation join with the mushriks and until they worship the idols and there will be in my nation thirty great liars, each one claiming that he is a prophet and I am the seal of the Prophets; there is no Prophet after me.”

he is the single example to be followed for those who are obedient and dutiful to Allaah, the Mighty and Majestic.

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ﴾

There is indeed a fine example for you in Allaah's Messenger for whoever has hope in Allaah and in the Last Day.

(Sooratul-Ahzaab (33), *ayyah* 21)

And as for others besides the Prophet *sallAllaahu `alayhi wa sallam*, he is only to be followed if he himself is following the Prophet *sallAllaahu `alayhi wa sallam*. And as for a person who contradicts the Messenger *`alayhis-salaatu was-salaam* then it is not permissible to follow him.

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾

Say, "If you truly love Allaah then follow me, then Allaah will love you and forgive you your sins."

(Soorah Aal-`Imraan (3), *ayyah* 31)

So there is no way towards Allaah except by following the Messenger *`alayhis-salaatu was-salaam* and proceeding upon his way.

As for the term: **وسيد المرسلين** – **"And he is the noblest of the Messengers;"** that is him, *`alayhis-salaatu was-salaam*; he is the noblest of the sons of Aadam just as he *`alayhis-salaatu was-salaam* said about himself,

أنا سيد ولد آدم ولا فخر

"I am the noblest of the sons of Aadam, and that is not boasting."⁴

By the statement, ***"I am the noblest of the sons of Aadam, and this is not a boast,"*** he informed his nation of that as part of giving thanks to Allaah, the Mighty and Majestic, and also so that the *Ummah* (Nation) should give thanks to their Lord, the Mighty and Majestic, for this favour – that He made its Messenger the noblest of the Messengers.

⁴ *Hadeeth* reported by At-Tirmidhee and is a *hadeeth* of Aboo Sa'eed Al-Khudree *radhiyAllaahu `anh*; declared *Saheeh* (Authentic) by Shaykh Al-Albaanee.

And the word “*sayyid*” (سيد – the noblest) means *al-muqaddim* (المقدم – the foremost one) and *al-imaam* (الإمام – the leader). So he is the best of the Messengers *`alayhis-salaatu was-salaam* and he is their *imaam* (leader) and he is at the head of them.

And the term: حبيب رب العالمين – “the beloved one of the Lord of the whole of creation,” the term ‘*habeeb*’ (حبيب) is a term which has a point of criticism against it because it is not sufficient to say (that the Messenger *`alayhis-salaatu was-salaam* is) ‘*habeeb*’ (the beloved one). Rather, he is the ‘*khaleel*’ – the ‘especially close beloved one’ of the Lord of the creation (خليل رب العالمين). And *khullah* (خلة) is more excellent than just *mahabbah* (محبة - love) because *al-mahabbah* (love) is of levels and the highest of its levels is *al-khullah* which is the purest love. And no one attained this level except for two men from the creation: Ibraaheem *`alayhis-salaatu was-salaam*,

﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾

And Allaah took Ibraaheem as a *khaleel* (especially close beloved one)

(Sooratun-Nisaa. (4), *ayaah* 125)

And likewise, our Prophet *`alayhis-salaatu was-salaam*, because he himself informed about that saying,

إِنَّ اللَّهَ اتَّخَذَنِي خَلِيلًا كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا

“Allaah took me as an especially close beloved one just as He took Ibraaheem as a *khaleel* (an especially close beloved one).”⁵

So it should not be said about him that he is *Habeebullaah* – a beloved one of Allaah, because this term is suitable for every believer and there is nothing special for the Prophet *sallAllaahu `alayhi wa sallam* in it. But as for being *khullah* (an especially beloved one), then no one (from this Ummah) shares with him in that.

❧ End of explanation of point [42]⁶ ❧

⁵ The *hadeeth* is reported by Muslim and is a *hadeeth* of `Abdillaah ibn Mas`ood *radhiyAllaahu `anh*, that the Prophet *sallAllaahu `alayhi wa sallam* said,

لَوْ كُنْتُ مَتَّخِذًا مِنْ أَهْلِ الْأَرْضِ خَلِيلًا لَاتَّخَذْتُ ابْنَ أَبِي قَحْفَاةٍ خَلِيلًا، وَلَكِنْ صَاحِبَكُمْ خَلِيلًا

“If I were to take a specially beloved friend from the people of the earth, I would have taken Ibn Abee Quhaafah (Aboo Bakr) as an especially close beloved friend; however, your companion (meaning himself) is the *Khaleel* of Allaah.”

[43] وكل دعوى النبوة بعده فغى وهوى.

[43] Every claim to Prophethood after him is erroneous and baseless desires.

The Explanation – Point [43]

This has preceded in the meaning of his being ‘the seal and last of the Prophets’. So therefore, every claim to Prophethood after him is futile and is unbelief since there will not come any Prophet after our Prophet *`alayhis-salaatu was-salaam*. And as for `Eesaa *`alayhis-salaatu was-salaam*, when he descends at the end of time, then it will not be upon the basis that he is a Prophet and a Messenger, nor upon the basis that he is coming with a new revealed Law. Rather, he will come upon the basis that he is a *Mujaddid* (مجدد – Reviver) for the religion of the Messenger of Allaah *sallAllaahu `alayhi wa sallam*, on the basis that he is one following the Messenger of Allaah *sallAllaahu `alayhi wa sallam* and he will judge with the Islaamic *Share`ah* (Laws).

❧ End of explanation of point [43] ❧



⁶ Translator’s Side Point: There is a narration that Shaykh Al-Albaanee points out is weak in his notes to At-Tahaawiyah. It is a *hadeeth* of Ibn `Abbaas *radhiyAllaahu `anhumaa* and in it is quoted that the Prophet *sallAllaahu `alayhi wa sallam* himself said,

أنا حبيب الله ولا فخر

“I am the *Habeeb* (beloved one) of Allaah and that’s not boasting.”

Shaykh Al-Albaanee *rahimahullaah* mentions that this narration is *da`eef* (weak), not authentic. It is weak because it has the narrator Zam`ah ibn Saalih and also the narrator Salamah ibn Wahraam.

At-Ta'leeqaat Al-Mukhtasarah 'alaa Matn Al-'Aqeedah At-Tahaawiyah

By **Shaykh Saalih ibn Fawzaan al-Fawzaan hafizahullaah**

Pages 60-64 (Points 41 (continued)-43)

Translated by Aboo Talhah Daawood Burbank, rahimahullaah, on 13th December 2004

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- The names of the Messenger of Allaah *sallAllaahu 'alayhi wa sallam* are reflective of his characteristics and not merely names.
- The Messenger of Allaah *sallAllaahu 'alayhi wa sallam* is the last and seal of all the Prophets.
- The religion of Muḥammad *sallAllaahu 'alayhi wa sallam* will remain until the establishment of the Last Hour. It will not be changed, abrogated, nor altered because Allaah has made it suitable and fitting for every time and place.
- Whoever believes that another Prophet will come after Muḥammad *sallAllaahu 'alayhi wa sallam*, is a disbeliever in Allaah, outside the fold of the religion.
- When 'Eesaa *'alayhis-salaam* descends at the end of the time, he will not do so as a Prophet or Messenger, but as a *Mujaddid* (Reviver) – following the Messenger *sallAllaahu 'alayhi wa sallam* and judging with the Islamic *Sharee'ah*.
- Muḥammad *sallAllaahu 'alayhi wa sallam* is the single example to be followed for those obedient and dutiful to Allaah; others are followed only if they follow him *sallAllaahu 'alayhi wa sallam*.
- He *sallAllaahu 'alayhi wa sallam* is the noblest and best of the Messengers and is their *imaam*.
- He *sallAllaahu 'alayhi wa sallam* is the especially close beloved one (*Khaleel*) of the Lord of the whole creation. Besides him, only Ibraaheem *'alayhis-salaam* attained this status.
- Every claim to Prophethood after Muḥammad *sallAllaahu 'alayhi wa sallam* is futile and is unbelief.

Lesson 13

[44] وهو المبعوث إلى عامة الجن وكافة الورى بالحق والهدى، وبالنور والضياء.

[44] And he (sallAllaahu `alayhi wa sallam) is the one sent to the whole of the jinn and to all of mankind with the truth and the guidance and with light and radiance.

The Explanation – Point [44]

Likewise, this is what it is obligatory to hold as our creed and belief with regard to the Prophet *sallAllaahu `alayhi wa sallam*. It is not sufficient that we merely believe that he is Allaah's Messenger. Rather, that he is a Messenger to all of mankind; indeed to the jinn and mankind. He the Most Perfect said,

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا ﴾

And We have not sent you (as a Messenger) except to the whole of mankind, as a bringer of glad tidings and as a warner

(Soorah Saba. (34), *ayah* 28)

And He also said to him,

﴿ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ﴾

Say, "O mankind! I am the Messenger of Allaah to all of you."

(Sooratul-A`raaf (7), *ayah* 158)

So his Messengership was to all of mankind and this was something particular to him *`alayhis-salaatu was-salaam*. So he was a Messenger to all of mankind and obedience to him is obligatory upon the whole of the creation – their Arabs and their non-Arabs, the black of them and the white of them, mankind of them and the jinn of them. So, everyone whom the call of the Messenger *`alayhis-salaatu was-salaam* reaches, then it is obligatory upon him to obey him and to follow him. So whoever agrees that he (Muhammad *sallAllaahu `alayhi wa sallam*) is the Messenger of Allaah to the Arabs in particular, as is said by a group of the Christians who say that he was indeed the Messenger of Allaah, but to the Arabs in particular, and they deny that he was a Prophet to anyone else; then this is *kufir* (disbelieving) in Allaah, the Might and Majestic, and it is a denial of what Allaah the Mighty and Majestic said and a denial of His Messenger. So, Allaah said,

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا ﴾

And We have not sent you except to the whole of mankind, as a bringer of glad tidings and as a warner

(Soorah Saba. (34), *ayah* 28)

And He, the One free of all imperfections, said,

﴿ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴾

Blessed is the One Who sent down the Criterion (the Qur.aan) upon His slave (Muhammad *sallAllahu `alayhi wa sallam*) so that he should be a warner to the whole of mankind and jinn

(Sooratul-Furqaan (25), *ayah* 1)

So his Messengership is universal.

And he, *`alayhis-salaatu was-salaam* said,

كان النبي يُبعث إلى قومه خاصة، وبعثت إلى الناس عامة

“A Prophet used to be sent to his own people in particular, whereas I have been sent to the whole of mankind.”¹

Allaah’s Messenger *sallAllahu `alayhi wa sallam* wrote letters to the kings of the different lands, calling them to Islaam; so this shows that he was a Messenger sent to the whole of the people of the earth. And he was commanded with fighting *jibaad* until the people entered into Islaam; so this shows that his Messengership *`alayhis-salaatu was-salaam* was universal. So it is obligatory to believe that.

So it is obligatory with regard to him (*sallAllahu `alayhi wa sallam*), to hold these beliefs:

Firstly: That he (*sallAllahu `alayhi wa sallam*) is the slave of Allaah and His Messenger.

¹ *Hadeeth* reported by Al-Bukhaaree as *hadeeth* no. 335 and 438 and also reported by Muslim with the wording,

وبعثت إلى كل أحمر وأسود

“And I have been sent to every red person and black person (i.e. everyone);” from a *hadeeth* of Jaabir ibn `Abdillaah *radhyAllahu `anhumaa*.

Secondly: That he is the last of the Prophets; there is no Prophet after him.

Thirdly: That his Messengership was universal, covering all of mankind and jinn.

And the proof that his Messengership was universal to mankind is the *ayaat* which have preceded². And also the fact that the Prophet *sallAllaahu `alayhi wa sallam* wrote the letters.

And as for his Messengership being universal to the whole of the jinn, then in accordance with the saying of Allaah, the Most High,

﴿وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٢٩﴾ قَالُوا يَاقَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَاقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ﴾

And (remember) when We sent a group of the jinn to you who listened to the Qur.aan. So when they attended it, they said (to each other), “Be silent in order to listen!” So when he (*sallAllaahu `alayhi wa sallam*) finished reciting, they (the jinn) went back to their people as warners (of Allaah’s punishment upon those who disbelieve). They said, “O our people! We have heard a Book sent down after (the Book of) Moosaa, confirming the Books which came before it. It guides to the truth and to the Straight Path. “O our people, respond to the Messenger of Allaah who calls you to obedience to Allaah.

(Sooratul-Ahqaaf (46), *ayaat* 29-31)

Meaning: Muḥammad *`alayhis-salaatu was-salaam*.

And in the saying of Allaah, the Most High,

﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ﴾

Say, “It has been revealed to me that a group of the jinn listened and said, ‘We have heard an amazing Qur.aan; it guides to Right Guidance, so we have believed in it.’”

(Sooratul-Jinn (72), *ayaat* 1-2)

² Soorah Saba. (34) *ayah* 28, Sooratul-A`raaf (7) *ayah* 158, Sooratul-Furqaan (25) *ayah* 1

So this proves that his Messengership covered the jinn. So the Prophet *sallAllahu `alayhi wa sallam* was sent to all of the people of the earth – mankind of them and the jinn of them. So whoever truly believes (has *eemaan*) in him, then he will enter Paradise and whoever does not truly believe in him will enter the Fire, whether it be from mankind or from the jinn. And his saying, “(that he was sent) with light and with radiance;” these two words (*an-noor* and *ad-diyaa*.) have the same meaning and the Prophet *sallAllahu `alayhi wa sallam* was sent with each of these (light and radiance). Allaah the Most High said,

﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ۖ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ ۖ وَسِرَاجًا مُنِيرًا﴾

O Prophet! We have sent you as a witness, and as a bringer of good tidings, and as a warner, and as a caller to Allaah by His Permission, and as a shining lamp.

(Sooratul-Ahzaab (33), *aayaat* 45-46)

❧ End of explanation of point [44]^{3,4} ❧

³ Translator’s Side Point: Shaykh Al-Albaanee *rahimahullaah* said, “I say, and from the misguidance of the *Qaadiyaanees* is their denying the jinn as being a separate creation to humans. And they twist the meaning of all the *aayaat* and the *ahaaadeeth* which clearly state the existence of the jinn, and which state that they are different to mankind, in creation. They twist the meaning and instead, they give the understanding that the jinn are actually mankind themselves, or a particular group of mankind; they even say that Iblees was an evil person. How misguided these people are!”

⁴ Translator’s Side Point: As for the lineage of the Prophet *sallAllahu `alayhi wa sallam*, he was:

Muhammad (محمد) *sallAllahu `alayhi wa sallam* ibn `Abdillaah (عبد الله) ibn `Abdil-Muttalib (عبد المطلب) [this was a title and his name was *Shaybatul-Hamd* (شعبة الحمد)] ibn **Haashim** (هاشم) [this was a title and his name was `Amr (عمرو)] ibn `Abd Manaaf (عبد مناف) ibn **Qusay** (قصي) [this was a title and his name was Zayd (زيد)] ibn **Kilaab** (كلاب) ibn **Murrah** (مرة) ibn **Ka`ab** (كعب) ibn **Lu.ay** (لؤي) ibn **Ghaalib** (غالب) ibn **Fihrr** (فهر) ibn **Maalik** (مالك) ibn **An-Nadr** (النضر) ibn **Kinaanah** (كنانة) ibn **Khuzaymah** (خزيمة) ibn **Mudrikah** (مدركة) [this was a title and his name was `Amr (عمرو)] ibn **Ilyas** (إلياس) ibn **Mudar** (مضر) ibn **Nizaar** (نزار) ibn **Ma`ad** (معد) ibn **Adnaan** (عدنان)

This list is taken from the Abridged Seerah of Ibn Katheer: *الفصول في سيرة الرسول صلى الله عليه وسلم*.

Imaam An-Nawawee said in *Tahdheeb al-Asmaa. wal-Lughaat* (تهذيب الأسماء واللغات), “This lineage here, there is consensus of the Ummah of these names here.”

Likewise, Al-Bukhaaree in a chapter heading of his book brings the lineage of the Prophet *sallAllahu `alayhi wa sallam* with these same names here.

So this is by consensus; the lineage of the Prophet *sallAllahu `alayhi wa sallam* is preserved, back to `Adnaan. With regard to the lineage after `Adnaan then there are different sayings. Some of the scholars withhold and say that they don’t know the lineage in detail any further than that. Others mention different names with different numbers of names in the list and the verifiers from the scholars say that after `Adnaan, the lineage is not authentic. All that we know after



At-Ta'leeqaat Al-Mukhtasarah 'alaa Matn Al-'Aqeedah At-Tahaawiyah

By Shaykh Saalih ibn Fawzaan al-Fawzaan *hafizahullaah*

Pages 64-66 (Points 44)

Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, on 20th December 2004

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- It does not suffice for us to believe that the Messenger *sallAllaahu 'alayhi wa sallam* was merely Allaah's Messenger. Rather, He is a Messenger to all mankind and jinn.
- Obedience to him *sallAllaahu 'alayhi wa sallam* is obligatory upon the whole of the creation as his Messengership is universal.
- It is *kufir* (disbelief) to believe that he *sallAllaahu 'alayhi wa sallam* was a Messenger sent only to the Arabs.
- It is obligatory to believe that: (1) he is the slave of Allaah and His Messenger, (2) he is the last of the Prophets and there is no Prophet after him and (3) his Messengership was universal to all mankind and jinn.
- Whoever truly believes in him will enter Paradise, and whoever does not, will enter the Fire.

'Adnaan, is that 'Adnaan was a descendent of the Messenger of Allaah, Ismaa'eel *'alayhis-salaam*, who was the son of the Messenger of Allaah, Ibraaheem *'alayhis-salaam*, who was the son of Aazar. And beyond that we don't know; except that Ibraaheem *'alayhis-salaam* was a descendent of the Messenger of Allaah, Nooh *'alayhis-salaam* and that Nooh *'alayhis-salaam* was a descendent of Aadam *'alayhis-salaam*.

Lesson 14

[45] وَأَنَّ الْقُرْآنَ كَلَامُ اللَّهِ.

[45] And that the Qur.aan is the Speech of Allaah.

The Explanation – Point [45]

After you have *eemaan* (truly believe) in Allaah the Mighty and Majestic, and you have *eemaan* (truly believe) in His Messenger *sallAllahu `alayhi wa sallam*, then, you have *eemaan* (truly believe) that the Qur.aan is the Speech of Allaah; because this is what the Messenger of Allaah *sallAllahu `alayhi wa sallam* came with, and Allaah sent down the Qur.aan to him. And this Qur.aan is not from the speech of Muḥammad *sallAllahu `alayhi wa sallam* nor is it from the speech of Jibreel; rather, it is just the Speech of Allaah, the Mighty and the Majestic. Allaah spoke with it, and Jibreel took it from Allaah, and the Prophet *`alayhis-salaatu was-salaam* took it from Jibreel *`alahis-salaam*, and the Ummah (this nation) took it from the Prophet *sallAllahu `alayhi wa sallam*.

So, it is the Speech of Allaah; it originated from Him, He the One free of all imperfections. Jibreel did not take it from *Al-Lawḥ Al-Mahfooḥ* (اللوحة المحفوظ – the Preserved Tablet) as the people of misguidance say. And it is not from the speech of Jibreel nor Muḥammad; rather, it is from the Speech of the Lord of the whole of creation. And as for Jibreel and Muḥammad *`alayhimas-salaatu was-salaam*, then those two were Messengers who conveyed from Allaah the Mighty and Majestic. For speech is said by, and attributed to, the one who initially spoke it; not the one who said it only as one conveying and transmitting it.

So, those who say that Jibreel took it from the Preserved Tablet or who say that Allaah created it within something and then Jibreel took it from that thing, then whoever says this is a *kaafir* (disbeliever) in Allaah the Mighty and Majestic, who has disbelieved with *kufir* which takes them out of the Religion, as is the saying of the *Jahmiyyah* and the *Mu`tazilah* and those who follow their way. So it (the Qur.aan) is the Speech of Allaah – its letters and its meanings; Allaah spoke with it as He wished. So, we describe Allaah with the Attribute of His having spoken; and *Al-Kalaam* (Speech) is from Allaah's Attributes which are actions (*siifaatibil-fi`liyyah*). And the 'how' (*kayfiyyah*) or the manner in which He spoke with it, then in that regard we say, "Allaah knows best about that." So, this is just like the rest of His Attributes, we have *eemaan* in them but we do not know how they are. So the meaning is known but as for 'how', then that is unknown to us.

❧ End of explanation of point [45] ❧

[46] منه بدأ بلا كيفية قولاً، وأنزله على رسوله وحياً.

[46] It originated from Him as something spoken without us knowing how; and He sent it down to His Messenger as revelation.

The Explanation – Point [46]

Meaning: that the Qur.aan descended from Allaah; Allaah spoke with it and sent it down. It did not descend from someone else besides Him, and it did not originate from someone other than Him. It is not as they say, that it originated from Jibreel or from the Preserved Tablet or from somewhere in mid-air. Rather, it began from Allaah and Jibreel heard it and he conveyed it to the Prophet *sallAllaahu 'alayhi wa sallam* as *wahy* (revelation) and the Prophet *sallAllaahu 'alayhi wa sallam*, he conveyed it to the people. And if this Qur.aan had been from the speech of humans then someone from the people would have been able to bring a *soorah* the like of it. So, since they are unable to do this, then this shows that it is indeed the Speech of Allaah, the Mighty and Majestic. He the Most High said,

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾

And if you are in any doubt about that which We sent down to Our slave (Muhammad *sallAllaahu 'alayhi wa sallam*), then bring a *soorah* like it and call your witnesses besides Allaah upon that, if you are truthful.

(Sooratul-Baqarah (2), *ayah* 23)

And He the One free from all imperfections and the Most High said,

﴿أَمْ يَقُولُونَ افْتَرَاهُ ۚ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ ۚ مُفْتَرِيَاتٍ﴾

Or do they say, “He forged it”? Say, “Then bring ten *soorahs* which are forged like it.”

(Soorah Hood (11), *ayah* 13)

So, Allaah rendered them incapable of doing that, even though they were Arabs and eloquent in the language. And the Qur.aan is in the language of the Arabs and is in the letters which they spoke with, and they were eager to oppose the Messenger *sallAllaahu 'alayhi wa sallam*; and if it was within

their ability to resist and oppose this Qur.aan, they would not have saved any efforts to do so. So when they were unable to do that, then this shows that it is indeed the Speech of Allaah, which is not approached by falsehood from in front nor from behind.

❧ End of explanation of point [46] ❧

[47] وَصَدَّقَهُ الْمُؤْمِنُونَ عَلَى ذَلِكَ حَقًّا.

[47] And the believers attest to it as being the Truth upon that basis.

The Explanation – Point [47]

So those who have *eemaan* (truly believe) in Allaah and His Messenger, they believe that the Qur.aan is the Speech of Allaah, the Mighty and Majestic, and that Muḥammad *sallAllaahu `alayhi wa sallam* was just one who conveyed (the Message) from Allaah.

And as for the saying of Allaah, the Mighty and Majestic,

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾﴾

Indeed, it is the Speech brought by an honourable Messenger (Jibreel `alayhis-salaam) possessing the strength to do whatever duty he is given; high in status with the Lord of the Tremendous Throne.

(Sooratut-Takweer (81), *ayaat* 19-20)

So what is meant by its being ascribed to Jibreel, is from the aspect of conveying; since it is not possible that this Qur.aan is from the Speech of Allaah *and* from the speech of Jibreel. Speech does not come except from one; so it is not possible to describe it as being the Speech of more than one. And its being ascribed to Allaah is *haqqeeqiyyah* (true and real) and as for its being ascribed to Jibreel, then (it is) from the aspect of conveying it (*tableegh* - تبليغ). And in another *ayah*,

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُوْمَنُونَ ﴿٤١﴾﴾

Indeed it is Speech conveyed by an honourable Messenger and it is not the speech of a poet; little it is that you believe.

(Sooratul-Haaqqah (69), *ayaat* 40-41)

Meaning: Muḥammad *sallAllaahu `alayhi wa sallam*. So its being ascribed to him is an ascription of conveying (*tableegh*). So He, the One free of all imperfections, sometimes ascribes it to Himself, and sometimes to Jibreel and sometimes to Muḥammad (*sallAllaahu `alayhi wa sallam*). And one and the same speech cannot have been spoken by more than one. So therefore, its being ascribed to Allaah is an ascription with regard to its origin and that it is His Speech, and its being ascribed to Jibreel and Muḥammad is an ascription of conveying.

❧ End of explanation of point [47]¹ ❧



At-Ta'leeqaat Al-Mukhtasarah `alaa Matn Al-`Aqeedah At-Tahaawiyyah

By Shaykh Saalih ibn Fawzaan al-Fawzaan *hafizahullaah*

Pages 66-68 (Points 45-47)

Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, on 27th December 2004

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- The Qur.aan is the Speech of Allaah and it originated from Him; it is not created.
- One who says that Jibreel took it from the Preserved Tablet has disbelieved with *kufr* which takes him out of the religion.
- It originated from Allaah as something spoken without us knowing how; and He sent it down to His Messenger as revelation.
- If the Qur.aan was from the speech of humans then someone would have been able to bring a *soorah* the like of it. But they cannot; so this shows that it is indeed the Speech of Allaah.
- Jibreel and Muhammad *`alayhimas-salaam* were just Messengers who conveyed the Message (Qur.aan) from Allaah.
- The same speech cannot have been spoken by more than one.
- When Allaah mentions: **“...Speech brought by an honorable Messenger”** and **“...Speech conveyed by an honorable Messenger”**, this ascription to Jibreel and Muhammad *`alayhimas-salaam* is an ascription of conveying and not of having originally spoken with the Speech.

¹ Translator's Side Point: In his larger explanation, Ibn Abil-Izz goes into great detail in explaining these points and if you want to see the beauty of the saying of the people of Truth about the Qur.aan being the Speech of Allaah: that it originated from Him, He spoke with it and its Letters and Meanings are from His Speech; then if you read the explanation and his inclusion of eight (8) sayings of the people of deviation, then you will further see the beauty of this speech.